

Value Education

Dr. Rajshree P. Meshram

Chief Editor

Prof. Srinivasa Varkhedi

Vice-Chancellor, KKSU, Ramtek

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Prof. Madhusudan Penna

Director, Research & Publication



राष्ट्रहिताय संस्कृतम्

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Ramtek**

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PREFACE

It is indeed a matter of great pleasure and pride for Kavikulaguru Kalidas Sanskrit University, Ramtek to have this rarest opportunity of hosting the 50th session of All India Oriental Conference at Nagpur. This AIOC-50th session at Nagpur will be forever remembered by all as the year 2019 also happens to be the year of Centenary Celebration of AIOC. The premier objective with which the great scholars of yester years had contemplated and established this national academic event called All India Oriental Conference has been achieved through these years with scores of young scholars contributing significantly to the treasure house of knowledge through their valuable research work.

The research of yore and of the present should be properly recorded so as to make it easily available to all lovers of knowledge and wisdom in the years to come. With this objective, we have contemplated to commemorate the 100th year of this grand event of 50th session of AIOC by way of publishing 100 monographs on different subjects in four languages viz., Sanskrit, Hindi, Marathi and English. It is no doubt a herculean task but still worth of it, for the reason that these 100 monographs will inspire many young scholars to take upon a fresh study and research of the oriental subjects with more vigour and zeal.

The AIOC Centenary Publication Series includes wide variety of subjects like Literature, Language, Veda, Indian Philosophy, Sanskrit Grammar, Law, Children Literature, Yoga, Astronomy and Astrology, Ayurveda, Pali, Prakrit, Jain, Buddhism, Education, Library Science, Poetics, Aesthetics, and Indology. It also includes reprint of some rare texts of academic importance which have gone out of print are not easily available. We wish to mark this centenary celebrations with this series that connects the glory of the past and aspirations of future. I place on record my sincere gratitude to all the authors of these monographs who have kindly contributed to the richness of this

series.

I am confident that the books published in these series will definitely inspire the lovers of Oriental Learning in general and of Sanskrit Language and Literature in particular.

On this occasion, we have published a memorable book of all the speeches of Section-Presidents of all previous sessions of AIOC. It is indeed a very capacious addition to any collection. I with all respect thank two eminent scholars of our times - Prof. Gautam Patel, President and Prof. Saroja Bhate, General Secretary, the torch bearers of AIOC who have not only encouraged us in this venture but also made all efforts to provide these valuable historical speeches for us. I thank all executive members of AIOC and my colleagues of the varsity for making this event a grand success.

My words fall short in describing the painstaking efforts and scholarly commitment of my esteemed colleague Prof. Madhusudan Penna, local secretary of this session in bringing out this series.

I also take this opportunity to profusely thank Shri. Subhash Jain and Shri Dipak Jain, the proprietors of New Bharatiya Book Corporation, New Delhi for their enthusiastic approach and timely work with all precision and grace.

Let us all sanctify ourselves in the eternal flow of wisdom by reading these books and recommending these to others also!

सरस्वती श्रुतिमहती महीयताम्

Ramtek
10th January 2020

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Vice Chancellor, KKSU

Kavikulaguru Kalidas Sanskrit University
All India Oriental Conference

100th Year 50th Session
10th-12th January, 2020

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Value Education

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥

*True education makes one humble,
humbleness makes one deserving,
deserving one gets wealth,
wealth enables one to follow Dharma and
Dharma yields comfortable life.*

VALUE EDUCATION

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Preface

Value education is the process by which people transmit values to others. It can be an activity that can take place in any organisation during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behaviour, to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being and to reflect on and acquire other values and behaviour which they recognise as being more effective for long term well-being of self and others.

The present book entitled “Value Education” highlights all the important aspects of Value Education and its related issues in a lucid form.

The whole book is divided into Eleven Chapters. Each chapter discuss every important aspects of Value Education. The book is written in a simple colloquial English language so that every individual especially students can easily understand.

It is hoped that the present book will be of immensely useful for the students and teachers of B.Ed., M.Ed., and other related courses and for the general readers too.

Any suggestions for the improvement of the book in terms of contents and presentation are welcome.

— Dr. Rajshree P. Meshram

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Meaning of Value Education

Human being is considered to be the greatest creation of God because of the reason that they possess various specific qualities which are not found in other creatures. Every human being has different kinds of faculties, which are inherent in nature in the sense that they exist from the time of their birth. Human beings perform different kinds of functions only with the help of their innate faculties, but for this it is very necessary to get these faculties developed properly, without which they will remain inside the mind and body being un-utilised. An important tool to develop the innate qualities or faculties found in human beings is Education. For this purpose, various kinds of processes are used. The person seeking education is known as student while person imparting education is known as teacher.

Before discussing anything relating to concept of education, it is first important to understand the phenomenon of education, which can be understood on basis of some of the definitions provided by experts or authorities :—

UNESCO has defined education as an organised and sustained instruction to communicate a combination of knowledge, skills and undertaking valuable for different activities performed by human beings.

According to International Dictionary of Education the process by which abilities and behaviour of human beings are developed is known as Education.

In French sociologist Emile Durkheim's view, Education is the influence exercised by adult generations on those that are ready for social life. Thus, education is the means to socialise young generation. Education creates a new being and tries to

develop those qualities within children which prepare them to meet all the conditions which are necessary for their existence.

Majority of people consider that education is a formal process which takes place only in formal or well set up educational institutions. Most people think that education implies getting knowledge or instruction provided at school or other educational institutions; however, this is far from the reality. Nature of education is much wider than it. As is clear from the definition provided by French sociologist Emile Durkheim, education is a process by which younger generation is made socialised. Now socialization is a broad phenomena, which includes number of things, like development of sense of reality of society, learning different languages and especially mother tongue, learning to perform various kinds of useful activities, development of one's social conscience and to understand one's responsibilities for the society. Learning about one's social values and ethics is an important aspect of getting socialised.

In simple terms, it can be said that education is a process by which a person learns subject matter of various branches of knowledge and skills and by which proper attitude and moral values get developed in him.

Kinds of Education

Educationists have categories educational patterns into different categories, which are as follows :—

- a. **Formal Education :** This kind of education is provided in accordance with certain rules and regulations. This is imparted by formal or educational institutions, and for which a specific procedure is followed by them. For this, professional qualified teachers are appointed who provide information of different subjects to the students on basis of their knowledge and experience.

b. Informal Education : This kind of education is provided with the aim of socializing children. Function of imparting this kind of education is not performed by any educational institution, but persons living in society perform it. For this, no strict rules are comply with and no set procedures are being followed. For such education, no qualified teachers are required.

c. Non-Formal Education : This kind of education does not take place within the building or jurisdiction of educational institution, but cannot take place without existence of such institute. Thus, for this kind of education, no class setting is required, but still students get study material and have to appear on examination, but no strict vigil of teacher is there in such kind of education. Thus, it is a kind of free education.

Thus, from the above discussion it is clear that a person can take any or all kinds of education in his life. Based on the fact the kind of education received by person, functions or aims of education can be varied. Some of the objectives for which human beings get educated are as follows :—

- for inculcating moral and human values;
- for all round development of the personality;
- for getting information relating to different areas of the life;
- for developing economic efficiency;
- for developing the quality of self-sufficiency and self- dependency;
- for building a strong character;
- for playing an important part in process of national development;
- for bringing various kinds of changes in the personality;

- for modernization;
- for enhancing creativity;
- for developing future consciousness.

Thus above mentioned aims of the education can be categories into two groups, namely, aims which give consideration to social preservation and aims which give consideration to various kinds of social changes. It is only by keeping the aim which one want to achieve that suitable kind of education should be chosen.

Nature of Value Education

Education is a complicated process which is being conducted for various purposes or objectives, which can range from self- fulfillment to improvement of others. It is found in all the areas that in the beginning, pace at which human beings perform various functions is generally high, which keeps on decreasing with time. Likewise, educational process works speedily in the initial stages, implication of which is that it is comparatively easy to educate a child than to an adult. In reality, a child is like a wet sand which can be moulded in any way but as his age increases, his nature becomes stable and all his habits become part of his personality. Thus if a child is given proper education in his childhood, he can become a more mature and successful individual in future.

There are various factors which play important role in fastening the educational process, one of which is the prevailing environment of society or nation. It is unfortunate that with globalization, environment of all the countries in world have corrupted to some or other extent and in a study performed on international level it is found that our country is world's third biggest country having a corrupt environment. Although concept of corrupt environment has become a global phenomena, but still it's extent and impact are of major considerations as they affect

life of people considerably.

As known that when various human beings, whether different in caste, colour or creed, live together as social beings, they form a society. Society is made up by the human beings, but it is important to mention here that the thread which holds society is very strong but there are various factors which can weaken this fabric or thread, one of which is the corrupted environment.

Our country has a rich tradition and has certain unique features which distinguish it from other nations. Various years ago our nation was one of the wealthiest nation in the world, but then British government took charge of our country and exploited us physically and financially. After a long struggle, freedom fighters become successful in attaining freedom, but they could not get the wealth which British government exploited. It was because of imperialism that India, which was once considered as golden sparrow became a poor country. In spite of that, in the past there were some norms which were cherished by our people but in modern time, everything has changed. Those norms once cherished are now considered as useless by new breed. Everyone wants to get wealth from whatever means. Human beings seem to be restless and self-less. They do not have any value to cherish. Youth, which are considered as future of nation, are only concerned with the issue that how they can get wealth. Majority of people have lost all kind of creativity which was once found, and without self, human beings have turned nothing better than machines, which are being run only for purpose of getting money or wealth. Today's men believe in show-off and living a luxurious life. This kind of environment and state is neither beneficial nor desirable for any nation and especially for our country, which is still trying to get on its feet after considerable exploitation.

Various experts have come on the conclusion that

nation's development cannot take place without help of young generation, because of which it is very necessary to prepare them to get participated in this process. Today educational system is designed to prevent all kinds of loss which have taken place in modern man. It is not easy to achieve this goal and it cannot be fulfilled in short run. Various attempts or features have been added in educational system by which students can become strong psychologically. It is one of the step taken in this direction that moral education is being imparted at school level, but no outstanding results has obtained from it. In reality, these steps are hollow in nature till relationship of understanding and respect does not exist in between student and teacher.

Thus from the above discussion it can be said that value system is deteriorating in our country, and if it is not checked right now then condition can take a more severe form. Today it has become very important to take all the steps which can put a check on this condition. When we talk about deterioration of value system, we are referring not only youth but also all the people of different age groups living in a nation. This state eludes conduct of everyone living in the nation or society and engaged in different areas. Because of this reason it is not only necessary to impart moral or value education to children but also to the young people, who are engaged in various functions and are playing important role in development of the country.

The need to impart value education to adults can be understood from the fact that adults impart all kinds of education to students and they cannot perform this function properly till they themselves do not possess certain ethics. Without monitoring or directing adults of the nation, we cannot even hope to create a strong base of the country and no country without strong base or foundation can develop in any way.

Generally it is believed that education makes a person civilized and only educated persons can lead a successful life,

but reality is quite different from it. There are various persons in real life who are not only successful but famous also but do not possess high educational qualifications. Not only this, various steps which prove to be devastating for society are being taken by well-educated persons.

Today almost all nations of the world have removed themselves from the clutches of imperialism and some educated persons are selected to conduct affairs of country. Such persons are believed to make those decisions which can prove to be beneficial for the people of nation. In spite of their education and their knowledge it has been found that in various developing countries, a large proportion of government funds are being utilised on unproductive functions because of which a large proportion of population do not even get even basic education.

Majority of experts are of the view that all kinds of evil generating in society should be eradicated by educational system but they forget it that education is a just a weapon to eradicate the consequences of such evils and will prove beneficial for limited period. It will be much more better to first eradicate the main source or reasons which led to development of evil. It will not be proper to consider that by making reformation in educational system, society can be freed from various evils. It is equally important to destroy the causes which lead to development of such evils if proper check is to be maintained.

As said earlier that today's men have changed in every perspective and a considerable change has taken place in his perspective. They consider those values and norms useless which were being cherished once. There are various experts who preach everyone to do this and not to do this but in practice, they themselves perform those things which they consider to be wrong. In our country, five year planning is performed in which it is decided that how the available funds will be utilised in different areas. Likewise, educational policy is also designed

from time to time, which describe the manner in which education will be imparted to students of different standards. Such policies are designed on basis of advices of experts and ideas of thinkers, which have now turned into only ideas and have no place in real life. This can be a major reason that why educational policy is always announced with the objective of widening the educational base of country, but in reality, no expected results are obtained.

Instinct of imitation is always found in human beings and it is because of such instinct that young people try to learn all those skills or activities by which they can earn easy money. In everyday life, we encounter various instances in which people do dishonesty for the sake of little amount of money. Young people do what they see. Thus through this imitation, process of dishonesty is getting enhanced, which in turn is making base of our country hollow. It is very necessary to understand that it is not possible to teach values to anyone, as values cannot be taught but caught. A child will do what he will watch his parents or other persons around him doing.

Every year a large amount of money is being spent for measures which can improve educational system of the country, but while planning, this reality is always forgotten that education will be imparted to students, who are human beings. If methods are chosen while keeping in mind the condition and requirement of students, then success can be obtained.

Like all other fields, in educational system one of the most important factor is human beings as they have to make use of methods and equipments chosen. It is necessary to refine the human material and to build a strong character. It has become very difficult to inspire young generation to take an honest path as number of such persons have decreased to a considerable extent and in their daily life they encounter most of dishonest and corrupted persons. Although our country is developing with a

faster pace, but still problem of unemployment is one of the major issue which has taken a severe form. In such condition, young people are getting indifferent to everything including education.

An important cause of the fact that educational basis of our country is still very weak is the fact that even till now education is considered just as a social service item. This can be proved by the fact that in comparison to other areas, funds allocated to area of education is very low. More importance is paid to the education of children living in urban areas. Children living in rural areas are generally get ignored by even the policy makers. Although National Literacy Mission is being organised by government, but still a large part of people living mainly in rural areas is still illiterate. Not only this, percentage of illiteracy is found more in case of girls in comparison to boys. If India has to get any place in world economy then it has to impart education to all the children living in any area of the country.

Free Spirit

As know that our nation was imperialized by various rulers but the most devastating effect was produced by British rulers which exploited its wealth and richness to a considerable extent. The injustices inflicted by them get rise to such an extent that people of our country became firm to get their country out of the clutches of foreign rulers. It was their firm decision that led to commencement of freedom struggle. British government took all the harsh and cruel steps which could weaken freedom fighter's power, but they could not stand in front of their firmness and at last foreign rulers had to run away from our country.

After Indian got independence, it was expected that all the destruction done by British government would now be repair. Thus independence brought new era of hopes and aspirations. For

better development and prosperity of common man, republican mode of rule was announced and Pandit Jawaharlal Nehru became first Prime Minister of free India. Freedom, for which uncountable people get martyr in history, is now considered just a right. For young people, freedom fighters are just a subject in history syllabus. A large number of children even do not know the names of those persons who played influential role in national freedom struggle. If young generation is to make psychologically strong, then it is necessary to educate them the value of independence and also informing them about the persons who sacrificed their life for this. Moral education should be imparted by presenting a role model, which can be found in past and especially in freedom fighters.

For instance, number of incidences of violence is increasing with greater pace now-a-days, which can be result of movies. This tendency, as is found naturally in all human beings, can be controlled by providing the example of Mahatma Gandhi and tool of Ahimsa used by him in front of children.

As said that on the eve of independence, it was expected that now all the efforts would be taken which will put India in the list of developed countries, but those high dreams prove to be only unfulfilled ones. In spite of this, our country has made surprising development in various areas by which chances of it's getting world's powerful country has increased considerably but still a large proportion of population is deprived of fruit of development. Education is being employed as one of the tool for national development but still majority of people are illiterate.

From the various studies it has been proved now that fruit of development and all the benefits are distributed unequally among the population, because of which a specific group of population is getting more richer while other group of population is getting more poor. This kind of situation has led to

development of situation known as inequality of income, which is not good for country. Again the main reason for such inequality is the fact that in rural areas rate of illiteracy is more in comparison to urban areas. Thus, if the country is to be developed, then high educational motifs should be maintained. While making educational policies, it should be tried to achieve realistic goals. Policy makers should understand that their function does not come to an end with making of policy, but it is equally important to get the policy implemented in reality. All means and measures should be used to implement the educational policy properly as only then set targets or objectives can be achieved.

Education and Economic Development

In the process of economic development, educational process plays a very important role. It is by resources which are being involved in formation of human capital that economic value of education can be assessed in process of economic development. Value of education in economic development can be assessed by relationship existing between ratio of educated manpower to physical capital and increments in per capita net domestic product.

Classical economists considered education necessary for the moral and civic peace of human beings. After some time it was declared by these thinkers that with education, a check could be put on the population rate of a country. Education could also lead to social justice in nation. Not only this, a society could be developed in civilized manner through means of education. With such thinking it was believed that education was necessary for economic and social development. Another group of economists believed that with education, all social indifferences could be corrected.

Education got an analytical form in neo-classical school of economic doctrines. According to these thinkers,

education was an investment which should be incurred up to only that level at which a balance was found between marginal cost and marginal return. According to some experts, education was a means to get increment in income and one of a strong source to form human capital. After some time, it was propounded by some economists that education was an important investment for economic development. Thus, experts established a strong relationship between economic development and education that led to emergence of concept known as Economic of Education.

Level of development of a nation is analyzed by its economic condition and economic development. Various researches or studies are being conducted in field of economics to find out the relationship existing between input and output. From some studies it has been proved that no direct relationship exist between input and output. There are various factors which affect level of output to a lot of extent, which are other than level of input invested. These other factors play an important role in determining the level of educational development to a lot of extent, however, nature of these factors is not clear till now. Majority of experts are of the view that positive relationship exist between these factors and economic growth and one of an important this other factor is education, which is used in a broader sense. In broader sense, education consists of skill formation and all kinds of technical efficiencies.

From the various economic studies it has now been proved that education plays a very important role in determining the rate of economic development. It has been found that one of the main reasons of under-exploitation of physical capital and natural resources in developing countries is the availability of less educated persons. Rate of exploitation of these resources is high in developed countries as there, rate of education is higher.

Thus it can be said that rate of economic development will be more in the countries or in the field where more skilled

labours will be engaged. Here it is important to mention that with change in the stage of economic development, manpower will also change, which can be the result of interaction of elements like education, training and acquisition of skills, technical innovations and increasing productivity. It has now proved that manpower at different skills is related to economic development in a significant manner.

No planning for economic development can be done without conducting manpower planning. In a development plan, manpower requirements will be specific to pattern of chosen economic development and economical changes taking place in the plan. In process of economic development, education plays an important role. Through education, nature and pattern of manpower available in the nation can be assessed and determined.

Although it has been proved that by increasing level of literacy, rate of economic development can be increased, but it is unfortunate that in our country still rate of illiteracy is quite high. Not only this, it is more pronounced in rural areas in comparison to urban regions. It has been found that in absolute numbers, rate of illiteracy is getting developed. Majority of students get drop out after being enrolled in school, because of which cannot get even elementary education.

Illiteracy has been described by large number of experts as a sin and a matter of shame. The main problem is that students getting education in schools do not try or desire to share their knowledge or education with other children or persons who cannot get school education. With this, it not only exists but also sustains. In such a situation, gap between literate and illiterate persons get widen and illiterate remain on bottom of economic order and live a shameful life. It is a matter of shame for us that a large percentage of illiterate population around the world exists in our country. This illiteracy is an important hurdle in developmental process in our country.

Not only economic inequality exists in our country, but unequal level of educational development also exists among various states of the nation. In various states, by different means and measures literacy rate has increased considerably, e.g., Kerala, while in some, still a major part of population is illiterate, e.g., Bihar. Today time has reached when it has become imperative to combat mass illiteracy without loss of time and to give up the prevalent slow, tardy and formal methods of imparting literacy.

Today students find themselves in a very embarrassing situation where they do not find anyone on which they can trust or can have some faith. Not only this, even teachers do not consider what they are teaching to be useful. Students are getting such kind of education which does not help them in making their career in any way. After getting educated in schools, they have to face problem of unemployment.

The main problem with present educational system is that it is unsuitable as cannot fulfill the present day requirements in any way. Even after independence, we changed various things, but used to impart education in accordance with British policy, which was to create such educated persons who were Indian physically but Britishers mentally or psychologically. By our present educational system, we are able to create educated persons, but cannot provide them with employment, which led to a situation in which students do not believe on value of education and consider it as useless and wastage of time. The fundamental principle is that education can flourish only when the educator, student, society and all involved in educational process have full faith in what they are involved in or working for.

Value Education— Concepts and Objectives

Concept of Value Education

Value education is the process by which people transmit values to others. It can be an activity that can take place in any organization during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behaviour, to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being and to reflect on and acquire other values and behaviour which they recognize as being more effective for long term well-being of self and others.

Value education can take place at home, as well as in schools, colleges, universities, jails and voluntary youth organizations. There are two main approaches to value education, some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics while others see it as a type of Socratic dialogue where people are gradually brought to their own realization of what is good behaviour for themselves and their community.

Value Education, as it is generally used, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training.

To some, value education is simply a matter of developing appropriate behaviour and habits involving inculcation of certain virtues and habits. In opposition to such a

conception, it is pointed out that value education has an essentially cognitive component in it and that this should not be ignored. Actually the ability to make moral judgment based on sound reasoning is a very important aim of value education and has to be deliberately cultivated.

Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behaviour of the group and continually tries to mould himself according to the group norm. Such adjustment to life constitutes his moral development. Value Education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, it is pointed out, is not concerned so much with 'what is' as with 'what ought to be' and 'what ought to be done'.

Definitions

There has been very little reliable research on the results of value education classes, but there are some encouraging preliminary results.

One definition refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so. Some researchers use the concept value education as an umbrella of concepts that includes moral education and citizenship education. Themes that value education can address to varying degrees are character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development.

There is a further distinction between explicit value education and implicit values education where: explicit value education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.

Another definition of value education is "learning about self and wisdom of life" in a self exploratory, systematic and scientific way through formal education...

Moral education

Morals as socio-legal-religious norms are supposed to help people behave responsibly. However not all morals lead to responsible behaviour. Value education can show which morals are "bad" morals and which are "good". The change in behaviour comes from wrestling with questions about right and wrong.

American psychologist Lawrence Kohlberg who specialized in research on moral education and reasoning, and was best known for his theory of stages of moral development, believed children needed to be in an environment that allowed for open and public discussion of day-to-day conflicts and problems to develop their moral reasoning ability.

Teacher education

Cross has made a start at documenting some teacher training attempts.

Multinational School-based Value Education Schemes

Living Value Education Programme (LVEP)

This project of worldwide proportions inspired by the new religious movement called the Brahma Kumaris World Spiritual University incorporates twelve values (unity, peace, happiness, hope, humility, simplicity, trust, freedom, co-operation, honesty, courage, love), and has formed the basis of

the kiss whole-school ethos approach in schools such as West Kidlington Primary School, Kidlington whose head master Neil Hawkes and Value education coordinators Linda Heppenstall used the work and other programmes to help them form a values-based school. The LVEP website lists 54 countries where value education projects are undertaken.

Human Value Foundation

The Human Values Foundation was established in 1995 to make available worldwide, a comprehensive values-themed programme for children from 4 to 12 years entitled EDUCATION IN HUMAN VALUES. Its fully resourced lesson plans utilize familiar teaching techniques of discussion, storytelling, quotations, group singing, activities to reinforce learning and times of quiet reflection. Following the success of "EHV", a second programme was published - SOCIAL AND EMOTIONAL EDUCATION, primarily for ages 12 to 14+ but it has also proved constructive for older children identified as likely to benefit from help getting their lives 'back on track'. The programmes enable children and young people to explore and put into practice a wide spectrum of values with the potential to enrich their lives. Through the experiential learning, over time participants develop a well considered personal morality, all the while gaining invaluable emotional and social skills to help them lead happy, fulfilled, successful lives.

Character Education

Character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. However, this definition requires research to explain what is meant by "personal and social being". Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. Lickona

(1996) mentions eleven principles of successful character education. It seems to have been applied in the UK and the United States

Family Values Scheme

The Family Values Scheme was created in 2009 by Gill Ellis and Nicola S Morgan to help engage families including the 'hard- to-reach' using values. The Family Values Scheme is based around a set of 22 values designed to encourage families to participate in a series of fun tasks and challenges which they plan and carry out together within the flexibility of their own home and/or educational setting. The Family Values Scheme is designed to enhance the effectiveness of key relationships between and among family members. Good, caring relationships are a key ingredient within the family unit as they encompass such skills as the ability to listen, communicate, recognize and respond to the needs and feelings of others, as well as helping to understand children's behaviour.

Examples of Value Education from around the world

Taylor gives a thorough overview of value education in 26 European countries.

Australia

The Australian Government currently funds Value education in its schools, with its own publications and funding of school forums on value education at all levels of education it also helps in becoming a better person. A conference on "Moral Education and Australian Values" was held in 2007 at Monash University.

Japan

Promotion of moral education by a large number of teachers in Japanese primary and junior high schools was reported in 1988 to be cautious because of fears of relapsing into pre-war style moral education the subject remaining a

controversial matter.

Singapore

Teacher training institutions in Singapore all have curricula for learning to teach civics and moral education programmes - but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the discourse pedagogy.

Sweden

Value education is a part of Swedish schools. Whereas the formal curricula is about educating students to be competent democratic citizens by practicing student participation, qualitative studies have shown that in everyday school life, value education and school democracy often appeared to be reduced to traditional disciplining with high focus on rules and regulations. This in turn evokes some critiques among students. Most research on values education in Sweden is done by qualitative methods, especially ethnographic or field studies as well as focus group and interview studies. Some studies have been conducted by survey and other quantitative methods. In addition, theoretical work with roots in Dewey and Habermas has been done on deliberative democracy and deliberative conversations in schools.

Thailand

In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist, Moslem and Christian students alike to prepare Thai students for the effects of globalization.

United Kingdom

Since 1988 the British government, although not recognizing or calling it value education, has promoted and

inspected values in the guise of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how value education standards should be met. It is not clear whether there are standards of value education. It should be noted that the Government and state school systems have never called it "value education". Value education courses in Britain may be implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL) but are more often provided by local experts in the form of LVEP, SSEHV, Penn Resiliency or Character education.

Value Education, according to one more view, is essentially a matter of educating the feelings and emotions. It is the 'training of the heart' and consists in developing the right feelings and emotions. It does not involve any cognitive abilities that can be trained. Like poetry, it is 'caught' rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example communion with nature or modeling one self after an ideal. Such a view is countered by saying that mere imitation of a 'good' person and modeling oneself after an ideal does not confer any morality on an individual. Morality is not a thing that simply 'radiates' from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterized by the exercise of rational choice. A moral person is not only a person who does the 'right' thing but also one who does the 'right' thing for the 'right' reason.

Objectives of Value Education

Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. Objectives whether of value education or of any other curricular area

depend on a variety of factors, psychological, sociological, epistemological.

Objectives of value education in the modern context

Objectives, especially in value education, have a temporal dimension. Traditionally the objectives of value education were based on religion and philosophy. There was no secular value education and very little scope for the development of moral thinking and the capacity for independent moral decision. In the modern world these are varieties of social demands made on the people. A civilized individual must possess certain minimum social skills. He has to establish decent relationship with people with whom he may come across for a short while or for a long duration. He may have to transact business in his private or public capacity. He has to function as a citizen of his state, or his country and of the world, all at the same time playing appropriate roles in each of these contexts. There are also many other demands made on him that need not be enumerated. Value education should therefore, it is pointed out, prepare an individual to meet these demands. That these cannot be accomplished in the form of a few do's and don'ts of the traditional form is quite evident.

The Working Group on value oriented education has identified five dimensions on value education, these being physical education, emotional education, mental development, aesthetic development and the moral and spiritual domain. The values to be pursued in the moral and spiritual realm, according to them are:

Sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honour and dishonour, success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling and action.

In many countries today the emphasis is on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernization. Traditional cultural values have had little time to adjust to certain attributes of modernization. Planners of value education curriculum then are faced with the problems of identifying values and character traits that will best equip the individual to take to his place in modern society. The objectives of value education should be such that the curriculum should recognize the tensions that are brought about by the conflicts between tradition and change. The planned programme should aim at developing a critical value perspective in our pupils that will enable them to employ modern skills for the betterment of mankind while helping them renew their commitment to fundamental traditional values.

The Religious Dimension in Objectives

programmes, to have a common value education programme agreeable to all bodies engaged in education.

Value education programmes for separate religious groups may lead to religious, cultural, social and political prejudice that in pluralist societies may disrupt national unity. In countries with a secular education system, the government should consider the contribution which religions can make in developing an effective value education programme. It is believed that a good value education programme can be developed without relying on religion. This may be necessary in multi-religious societies and in those where the population is a mixed one of believers and non-believers. At the same time, common teachings of all religions can be used to reinforce values and also teach religious tolerance and understanding to children. For this purpose it is necessary to make a study of the common teachings of different religions and the religious phenomenon as a whole that might be conducive to the value

development of children.

The Spatial Dimension

An important aspect of value education programmes in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation, especially if it has won its freedom only recently or if its security is threatened in some form. But this concern for national identity may occasionally take the form of national chauvinism and the citizens of a country may develop a feeling that their country is always right.

It has been argued therefore that it should be an important objective of value education to make children aware of the fact that the whole world is now a community of interdependent nations that the survival and well-being of the people of the world depends on mutual cooperation. Children should be enabled to develop a world-view and appreciate the contributions made to the world's progress by different cultures and made to realize that in the case of various countries coming in conflict with one another, the world would be a very unsafe place to live in.

The Cognitive, Conative and Affective Dimensions of Value Education objectives

To be educated in the real sense of the term is to be able to think right, to feel the right kind of emotions and to act in the desirable manner. Objectives of value education should therefore be concerned with all the three phases of personality development as they relate to the right kind of behaviour. As these phases are themselves inter related, it would be erroneous to think that value education is exclusively concerned with knowledge, emotion or action alone. To say that 'morality is caught' is to do injustice to the cognitive abilities and training involved in it. Similarly to equate value education with making

students observe certain do's and don'ts would amount to ignoring education of feelings and moral reasoning. The point of mentioning this here is only to draw attention to the multi-dimensional nature of the value education enterprise.

Moral Components advocated by John Wilson

1. A consideration for others: — Principle of equality _ dignity of the individual _ virtues involved; kindness, sympathy, altruism, courtesy, cooperation etc.
2. An awareness of feelings in one's own and in others: — capacity to anticipate the feelings that would arise in himself and in others as a result of his action _ moral thinking about the pros and cons of his action _ 'Do unto others as you would like them do unto you' _ virtues involved: magnanimity, nobility, altruism etc.
3. Ability to collect data (in a situation involving morality). _ right decision making _ moral issues and moral conflicts _ ability to collect all relevant facts _ analyze _ think of the possible course of action _ scientific method of solving problems _ virtues involved : reasoning, endurance, patience, etc.
4. Ability to take a decision: — moral education must train the person to be able to take the right decision _ virtues involved: justice, wisdom, temperance etc.
5. Will to act on the decision: — may not act for want of sufficient courage _ fear anticipated _ virtues involved: courage, duty, responsibility etc.

Recommendations of Kay Williams

Recommends for the development in children five Primary Moral Traits (PMT) and four Primary Moral Attitudes (PMA). He seems to have evolved these traits and attitudes considering moral education as a process of socialization of the individual.

Primary Moral Traits:

1. to make right moral judgements
2. to postpone gratification of desires
3. to treat other human beings with dignity
4. to be flexible in making moral judgements
5. to be creative and dynamic in moral decisions Primary

Moral Attitudes:

The individual must be educated to possess the following attitudes:

1. Autonomy: — freedom of the will feel free to take a decision.
2. Rationality: - moral decisions based on reason.
3. Altruism: - extending help and cooperation to others self-sacrifice
4. Responsibility: - prepared to own responsibility for all his actions accept guilt in all humility.

Kuvempu's Panchamantra: (Five Doctrines)

1. Manujamatha (Universal man) _ The religion of man should make him a universal man.
2. Vishwapatha (Universal Path) _ The path should be the universal path _ cross the barriers from colour, religion, caste etc _ feeling the infinite and becoming infinite.
3. Sarvodaya (Welfare of all) _ bond of love _ broad outlook concern for others _ Principle of Spirituality.
4. Samanvaya (Harmony) _ no dividing lines between any individuals or levels of society _ no difference on the basis of the material or the spiritual aspects of life _ function on the basis of cooperation, unity and spirit of harmony.
5. Poorna Drishti (Integral vision) _ entire humanity as one human values which are universal and absolute.

Kuvempu's Sapta Sutras: (The seven articles of the charter)

The character of fundamental principles to be practiced in order to become the "Universal Man" says:

1. accept all mankind as one (community)
2. wipeout caste system (not to reform)
3. caste systems in all countries and all religions should be totally denounced and completely destroyed.
4. 'Spirituality' and not religion should be the scientific principle
5. Religion should become 'Religion of Humanity'.
6. As many religions as there are individuals.
7. No single book becomes the 'only one' and the 'most sacred' scripture-study and assimilates all books _ 'build one's own philosophy'.

Value Education—Its Content and Learning Resources

Value education cannot be prescribed by textbook material but should be left to the initiative and inspiration of the teachers in finding the learning resources. However, there are a few ways in which value education can be imparted.

- a. Social and ethical values, examples from day-to-day situations, extracts from sayings of great men, incidents and problems which develop value judgment among pupils, dramas, dialogues, simple poems (Kavya Vachana) and scriptures from world religions could form the major part of the content along with the biographies of great men.
- b. Personal, neighbourly and community values should be taught in the classroom and thoroughly discussed with the students.
- c. A variety of learning resources can be used for value education ranging from biographies, scriptures, proverbs, hymns and sayings of great men to current social and political events,

stories from religion and mythology, moral dilemmas and schools events.

d. Yoga and other activities that develop self-discipline among students could be included.

e. Group activities like cleaning the school camps, visiting slums, service campus, visits to hospitals, visits to places of worship of different faiths should form part of content in value education. Discourses on the lives of spiritual leaders can bring out values like self-sacrifice, collective happiness, love for truth and ultimate values of life for which the great leaders lived.

f. 'Personality Development Retreats' could be held to enable the students to develop self-control, punctuality, sharing and caring respect for other faiths, cooperation and the value of silence (inner peace).

g. Prayer, meditation and 'Shramadan' could form part of the content of value education. They can help the students cultivate inner poise and an attitudinal shift, and develop the quality of dignity of labour'.

h. Observing 'Jayanthis' ie., birthdays of great national and spiritual leaders and organizing youth organizations for character development like Balaka Sangha and Taruna Sangha can go a long way in the inculcation of values in students.

Role of Value-Based-Education in Society

Education has long been recognized as a central element in development. It is considered as a vital input in modernization where the developing countries like India began its drive for social and economic development since its independence. Education is important in a small country India, because it promotes the knowledge, skills, habits, values, or attitudes and understanding of the people in the country. And it is also considered as the backbone of the development of India.

Therefore, greater concern and emphasis must be put into the means and ways by which education transfer the needed knowledge and information to students/children. It helps people to become a useful member of the society and to develop an appreciation of their culture heritage and live more satisfying human lives. There is an acute need for incorporative values on the realms of religion, education, social service, economics and politics in India.

The term “Value” refers to a development of “heart”. It is not enough to find for Mother India a modern independent, secular, technological “herd” if, in the process she has lost her “heart”.

“In our modern society, value-based-education is highly needed because our lives have become more aggrieved. The quantity of education has considerably increased, but the quality has decreased. Why? The number of educated people has reached at a high level, but murder, hatred, and selfishness have spread out like wildfire everywhere. Why? Many institutions are opened, but only few civilized people are produced. Why? Degrees are available for all, but the dignity has gone down. Why? Trained people are produced from many institutions, but

sincere people are very few. Why? Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. Why? Therefore, we need Value-Based- Education.”Usually an educated person should have all kinds of qualities. Education should make every individual capable physically, mentally, intellectually, emotionally and spiritually. Therefore, some universal ideals of “love, peace, respect, tolerance, forgiveness, co-existence and non-violence” should be accepted by all the educators worldwide. These values are truly indispensable, devoid of which, our society cannot sustain itself and people will forget humanity.

Values have social, psychological, economic, spiritual and philosophical aspects. They have a wide impact. Not a single vital action in life of a human being can be said to be valueless. Thus if values are good, life will be peaceful and useful, if values are undesirable, life will be burdensome and unwanted.

What is Value?

The word “value” is derived from the latin root “Valere” meaning “to be strong and vigorous” To be a value, is to have a certain value, that is the power to be some specific thing. It is the value of a thing or an idea that makes us desirable or useful to us and that can give rise to an urgent demand for or interest in something that we regard as having great value. People can love only what is dear to them (i.e. of very high value) and only what is felt to be of high value can give rise to the energy and motivate for possession. Life is a matter of choices. In human life there are certain things looked upon as admirable, honorable, to be approved of and there are other things which entertain and please us but we may view them as not admirable, not honorable and not to be approved of.

Goals of Education

The final output which is being got from the process of education is termed as its objective. Around a centre of purpose, an objective revolves. It is abstract in nature and can never realize fully. Process of education should be such that it can provide a kind of challenge to teachers and students as well. It should have the power to inspire towards greater effort.

Objective of education can be considered a hub of wheel, around which all other aims of education revolve or lie. It can be compared to a thread that can bring all valid objectives of education into an integrated form. Various experts have provided their views on the objectives of education, some of which are as follows :—

According to Swami Vivekananda : A perfect man making should be the objective of all kinds of education. Education, with the help of which character can be formed, strength of mind can be increased and intellect can be expanded should be taught.

According to Swami Dayananda : To lead towards liberation through development of character should be the ultimate objective of education.

According to Annie Besant : Aim of education should be to draw-out the child's innate capacities, and develop them in such a manner that he proves to be a useful, and healthy member of the society.

According to Gandhiji : Education which can draw out and stimulate the spiritual, intellectual and physical faculties of the children should be considered a true education.

To deal with various issues or aspects relating to education in our country, an commission, with the name Secondary Education Commission was set up in the year 1952-53. The commission has mentioned four main objectives of education in India. According to the list provided by this commission, objectives of education include the following :—

- a. Improvement of vocational efficiency,
- b. Development of democratic citizenship,
- c. Development of qualities for leadership, and
- d. Development of personality.

In 1986, a New Policy of Education was prepared, in which goals of the education were mentioned very clearly. According to this policy, major goals of education are the following :—

- a. To achieve an overall development of an individual with the help of integrated programme of education, and
- b. To make education system such that it can play an important role in process of development of nation.

Major Objectives of Education

There lies a difference in the goals and objectives. Objectives are more specific statement of purpose in comparison to aims. If they are not remote, they are not abstracted also. It can be said that aims which are drawn or constructed for a short period of time are termed objectives. Thus, objectives are narrower than aims and they form an integral part of the whole.

Various experts have provided their opinion on the concept of objectives of education.

In the words of John Pestalozzi : Main objective of education is to develop and not to just to impart.

According to Indian Education Commission : The most important change needed in education is to transform it to relate it to the life, requirements and aspirations of the people, with the help of which education can be used as an important and powerful tool of social, economic and cultural transformations. Such kinds of transformations are necessary for realization or fulfillment of national goals.

Health, worthy use of leisure, citizenship, ethical character, worthy home membership, command of fundamental processes and vocation are considered to be the major objectives

of education by American Commission on the Reorganization of Education, which was being set up in the year 1918.

From the above discussion it can be said that objectives of the education are related to different aspects of man's life. It is because of the reason that education is meant for the human beings.

Education has various broad objectives, which can be fulfilled or can be achieved with the help of certain policies and these policies should be used very cautiously and safely.

Place of Education in Modern Times

We are living in the twentieth century and this period is considered to be the greatest transitional period in the history of mankind. Today, we see various kinds of changes being taking place in all the fields. Such changes have taken place with such a pace and in such a limited period of time that human beings do not get much time to adapt themselves in changing conditions.

Today, needs and requirements of human beings have increased to a lot of extent and education helps to a lot of extent in fulfilling these increasing needs and demands. All the changes taking place in the society or in all the spheres of life should be taken into account in education. It is necessary that education should have such programmes or policies which can prepare human beings for various changes.

With the development, various kinds of changes have also brought various kinds of problems and tensions. One of an important role education should play is to provide a kind of safeguard for all these tensions and problems. We are living in a technological age and to face various kinds of requirements, education plays an important role. Human beings can get the knowledge about the experiences of other human beings through the means of education. Today life has become very complicated and to solve out these problems, proper solution should be provided to human beings. These solutions are being provided by the education. What kind of important role

education plays in the life of human beings, can be measured from the fact that today there is no aspect or field of life which is not affected by education.

From the following points, one can estimate the importance of education in modern era :

- a. Development of inner powers and natural abilities: Human behaviour is influenced by various factors, such as love, affection, reasoning, imagination, curiosity etc. These natural inborn abilities can be developed and directed properly with the help of education.
- b. Development of moral characters: Some experts consider character as destiny. Destiny of the nation is being built on the character. If people are lacking in character and moral values, it is not possible to reach greater heights. Education is an important agency which helps in strengthening or building moral values and it helps in building up a strong character.
- c. Development of all-round Personality: With the help of education, a man gets developed in all the respects. A balanced development takes place in the personality of human being with the help of education.
- d. Modification in Environment : The society in which human beings live keeps on changing. Because of change in the society, the living environment also gets changed and every human being has to adapt himself to live in such a changed environment. An individual becomes able to adjust himself in changed environment with the help of education. According to the changing needs and requirements, one can also become able to mould the environment himself.
- e. Base of whole life : A country is made up of its people and today's children will become citizens in the future. As the child gets mature, he has to enter into new fields where he face new kind of problems. In this kind of life, he has to face various kinds of challenges and education makes a man able to face these kinds of challenges. Such kind of challenges has to be

faced very courageously by the human beings and education prepares a man to face them successfully.

f. Encouragement of Social Development: With the education, a child gets the motivation to generate or learn the social ideals. With the education, his interest shifts towards the social services. There are some traits which are required to be learnt by all the individuals to become good social animal and these traits can be learnt by education very easily.

g. Fulfillment of Necessities: No one can lead a happy life with the fulfillment of some of the fundamental or basic needs or necessities. It is not very easy to fulfill such needs and education helps a man to learn those skills which can help him in satisfying his fundamental needs.

h. Provide Vocational Efficiency: The basic aim of all kinds of education is to provide the individual with such skills which can help him in getting a good job or make him able to become self- dependent. It is with the help of education only that a person can get a profession degree and establish his career as a profession.

i. Helps in Developing the Nation: A nation is composed of its citizens and if the citizens are well educated, standard or status of such nation will automatically increase to higher ranks. Thus it can be said that education helps in developing the nation. It can be said in other words that fundamental stone for national development is education.

j. Development of Religious Tolerance: We know that in India, various people of different caste and creed lives. In such kind of country where people follows different kinds of religions, it is not possible to maintain a kind of co-ordination among people unless and until people respects the religion of other people. Education helps in broadening the outlook of people which provides them with the ability to respect the values of other's religion.

Thus, we see that education plays an integral role not

only in the modern era, but also in the ancient time also. Although some people consider education as a limited time process, but it is more justified to approach education as a whole life time procedure.

The Role of Value Education in Society

Education is very important and highly valued in today's society; it is also necessary for success in life. Education is supposed to provide students with the necessary skills that prepare them for the world of work later in life. The education system also serves to teach individuals the values and morals of society. Government should pay serious attention to education and support it economically although this is sometimes not the case. Students must be equipped with knowledge and skills which are needed to participate effectively as member of society and contribute towards the development of shared values and common identity; the education system serves this purpose.

Life is, day by day, becoming complex and complicated. Crisis in character and loss of values are reflected now in every sphere of human life. Standards of moral and social life of our people are gradually declining. The norm of family, society, politics, professional ethics, secularism, democracy etc. is going down and coming under strain.

Wide-spread disturbance, chaos, confusion and dislocation in life have become common phenomena. Belief in higher ideal is no more found. Corruption is rampant. Contradiction in living is the order of the day. We well-realize the deteriorating conditions of the system of values and ethics in our daily life.

Different Commissions and Committees in our country have expressed their deep concern over the declining hold of values in human life and they emphasized on providing value-oriented education. The NPE, 1986 has categorically stated, "The growing concern over erosion of essential values has brought to focus the needs for readjustment in the curriculum in

order to make education of forceful tool for the cultivation of moral and social values.” Meaning Values signifies that quality of an individual or things which makes that individual or thing important, respectable and useful. But from philosophical or educational point of view, values signify neither a thing nor an individual, but a thought or a point of view. As such, anything which is useful to an individual becomes valuable to him.

From this point of view, values refer to objects that we cherish or desires and consider them desirable and worthy of acquisition. These may be material objects like food, clothing, shelter etc. and abstract qualities and ideas like truth, beauty, goodness, peace, happiness etc. These values have intrinsic worth for human beings.

Education has the greatest value. It is concerned with values that satisfy the designs, wants and aspirations. Educational values are related to those activities which are good, useful and valuable from the point of view of education.

According to Adams, Education is bi-polar process which has two parts:

- (a) The teacher and
- (b) The child.

The teacher employs various strategies to achieve the desired change in the child in order to modify the behaviour of the child. He performs all those activities, because he thinks them as valuable for the purpose in view. In the same manner the child participates only in those activities which he considers useful and valuable to him. And educational values become aims of education.

Need and Importance of Value-Oriented Education

Many people believe that only remedy for all maladies in the society is the generation of high ideals and values in man. For this, education can serve the purpose best. If the future is to be saved from colossal crisis, value-oriented education to children is

the best possible way.

Tremendous explosion of knowledge in science and technology has changed the life-style of people. Peace and tranquility in mind is no more found. The world today faces a catastrophe threatened with global nuclear holocaust due to the invention of deadly weapons. In this circumstance, awakening of moral consciousness is need of the hour.

It would enable the youths to learn to use science and technology for peace and prosperity of mankind. So value Education should find a place in the curriculum for the development of human consciousness.

In order to live happily in the complex and complicated society, a sense of self-confidence and pride is essential for an individual. So de-culturalization, de-humanization and alienation should by all means be avoided. Therefore, immediate efforts must be made through education to develop values in the students for realization of their full potential and to develop self-confidence.

Different problems in youth are increasing day by day. Although they learn many good values and qualities from their books and learn from their teachers, but in practical field they have little relevance. So they become frustrated and have lost faith in society. Many youths are now addicted to drugs and intoxicants.

Therefore, it is highly essential to inculcate good values in the youths in order to help them to adopt right life pattern. In the circumstances stated, there is a clarion-call of drastic change in the very outlook of man. So education as an organized system can help to develop moral, aesthetic, scientific and spiritual values in education.

Classification of Values:

Values may be classified as:

1. Aesthetic Values

2. Social Values
3. Moral Values
4. Spiritual Values.

1. Aesthetic Values

Aesthetics is the study of values in the realm of beauty. Aesthetic values are those which give people happiness and pleasure. Some philosophers opine that aesthetic values are confined to the artistic excellence. Even then it is difficult to assess because they are likely to be subjective and personal. A particular work of art may evoke different opinion from different people. It is because there is no such universal standard or criterion to validate aesthetic values.

2. Social Values

Man is a social being. He lives in the society. He cannot be separated as independent entity. Child develops social consciousness through active interaction with social experiences. The society, in which he plans and prospers, has certain ideals, values, behaviour, code and faith that influence the growth and mode of thinking of an individual. To enjoy social values, he desires to promote an enjoy association with his family, friends and community. Education can have significance only when it makes individual realize his relationship with the society.

3. Moral Values

Moral concerns to the principle of right or wrong. It relates to some standard, code and conduct. The values relating to the conduct of a person are called moral values. So moral values refer to the behaviour of man towards man in the home, in society, in economic fields and in the life of outside world. Generally, man is not born moral. He possesses certain impulses. Education enables him to control these animal impulses through the development of higher values of life, worthy interest, lofty ideals and noble ideas.

Moral values should be inculcated from very early childhood. At home, physical habits and mental attitudes are formed in the children which lead to the development of moral values. Good manners are important for cultivation of moral values. Good manners help us to refine our behaviour by removing the harshness in our words.

4. Spiritual values

Moral values affect the relationship between man and man. Spiritual values effect the individual in his relation with himself Man does not live by bread alone. He needs inner peace and happiness. Not material things but spiritual values can provide him real solace and pleasure in life.

The greatest tragedy is that our students getting education in school and colleges are losing their higher ideals of life and they are living in a spiritual vacuum. If the aim of education is self- realization, then the first towards its attainment will be to understand the nature of the child and after correct scrutiny, try to know well his basic tendencies, capacities and abilities.

After this educational activities and programmes should be so organized that the basic capacities and abilities are developed to the fullest extent and the child is able to realize his self completely.

Absence of spiritual values has caused damage to man beyond repair. Lack of spiritual values has resulted in confusion, disaster, destruction, aggression, selfishness and hatred. Education has to humanize the humanity. For this, spiritual values are to be imparted at every level from the home to the culture, from the common school to the university, if we at all need to see a better-world tomorrow.

Values and Ethics

DEFINITIONS OF VALUES

What is a value? Value is one by which men live, for which, they are willing to sacrifice comforts, facilities and even lives to preserve their values. Describing the dominant characteristics of the Raghu Kul, Tulsi Das writes:

“Raghu Kula Rita Sadaa Chali - aaie Pran Jaay Par Vachan na Jaai”

This is the highest value according to Indian Philosophy.

International Encyclopedia of Social Sciences (1968) defines values as “a set of principles whereby a conduct is directed and regulated as a guide for individual or social groups” Values as defined by Good (1959, p. 636) are “any characteristic deemed important because of psychological, social moral and aesthetic considerations.” Mrs. Saroj Bagheeyaawaalle has done a thorough research on The Cultural Values of Adolescents in 1991. She has nicely shown how values change and control the environment in a diagram in her research book.

Ethics and values education encompasses a wide variety of aspects, conceptual frameworks, topics, and approaches. Arising out of the field of ethics, it foremost has to be sensitive to a multidimensional and deep anthropological nature of human being and the recognition of this in educational processes. The relational and communitarian nature of ethics (arising out of the recognition of a human being as relational being, a being of community, and a being of dialogue) is extremely important and dictates reflections on justice,

solidarity, compassion, and cooperation in the spirit of a genuine dialogue in the field of ethics and values education, which further call for openness, reciprocity, and mutual recognition.

Values and Vedanta

People everywhere are riddled with worry and anxiety, stress and strain. All arising from the lack of the fundamental values of life. One needs to understand and imbibe the values of love, service and sacrifice to enjoy a life of peace and harmony.

According to vedanta, soul is covered with five koshas. Annamaya, Pranamaya, Manomaya, Vigyanamaya and anandmaya. Hence, when anybody crosses the demands and bondage of any kosha, he goes higher and higher and deeper and deeper in the attainment of knowledge. The highest value is the state of mukti (liberation of the soul from the bondage of the cycle of birth and rebirth) and the union with God, the Brahman. Thus the hierarchy of values exists according to Indian philosophies.

According to the Upanishads the main aim is moksha which is acquired by the acquisition of knowledge, the performance of social and religious duties and above all the formation of character. The Indian doctrine of four Purusharthas is a comprehensive theory of human values.

The four Purusarthas are:

- Dharma: Moral value such as duties, virtues, etc.
- Artha: Wealth and political values.
- Kama: Happiness and Aesthetic joy.
- Moksa: Liberation or true Self-realisation.

The term “Purusarthas” suggests that man consciously and knowingly seeks the realization of values. Hence they are human values. They are not merely desired by man but they are desirables. They are worth-while experiences or objects. Human

awareness of them and their deliberate pursuit makes them human values or Purusarthas. Thus Purusarthas are human values because they are consciously sought by human beings. Besides, they fulfill the specifically human needs and interests. They also do justice to all sorts of demands which stem from man's multidimensional self or personality.

VedVyas says in Shanti parva, "The man of dharma removes all the impurities of mind and all stains from his heart. He is free from falsehood and does always good to all." In Dharma everything is established - the five qualities preceding Dharma are truth, tapas or spirituality, shama i.e., control of senses, dama - control of mind and lastly daan or alms giving.

There are four stages of human life depicted in Vedas.: *Brahmacharya* 5-25, *Grihashi* 25-55, *Vanaprasth* 55-75, and *Sanyasi* after 75. At the certain age there is a fixed goal which is to be achieved. We the human should go on this path and we can definitely achieve the Moksha, the *sum* of our life

Educational Strategies for Value-Oriented Education:

Aims and Objectives:

1. To develop total personality.
2. To make the child aware of the right values, to feel the proper emotions and to internalize values in words and deeds.
3. To develop in children moral, aesthetic, cultural and spiritual values.
4. To enable the students to understand and appreciate the values of democracy, secularism, equality & scientific attitude.
5. To develop in child the habits like truthfulness, tidiness, punctuality, honesty etc.
6. To develop character and morality in children.

7. To encourage the students to become progressive and responsible citizens in their personal and social life.
8. To make them liberal in thought and practice.
9. To enable them to rise above prejudices based on religion, language, caste and sex.
10. To develop right attitude towards self, society, religions etc.

Methods of Imparting Value – Oriented Education:

Different methods have been adopted and suggested by different people for inculcating values. Considering all the techniques, we can categorise all these broadly into three; namely.

- (a) Direct Method
- (b) Indirect Method
- (c) Informal or incidental method.

(a) **Direct Method**
It means that value education should be imparted directly to the students in the classroom. It emphasizes on systematic, planned and deliberate instruction in different values to children. For this, separate periods are allotted in the time-table. In the class-room, the teacher can explain, discuss and illustrate values through stories, biographies of great men, moral dilemmas, real life situations. Here students get ample opportunities to have direct interaction with the teacher.

- (b) **Indirect Method**

Value education can be imparted indirectly through existing curricular and co-curricular activities without separating the period in the time-table.

- (i) **Curricular activities**

All the prescribed text-books are reservoirs of values.

Values are inherently woven in all subjects. Values like free enquiry, scientific temper, commitment to truth etc. can be developed in children through teaching of science. In geography, values like appreciation of diversities, independence of people of various regions etc. can be taught. In teaching of mathematics, logical thinking, precision and neatness can be developed. SUPW programmes in school develop work value and love for manual work.

(ii) Co-curricular activities

Values like co-operation, team- spirit, fellow-feeling, tolerance; democratic living, secularism etc. are cultivated through proper organization of different co-curricular activities. Games sports NCC, NSS, Red Cross, Boy Scouts, Girl guides. Field trips, Study-tour, Hiking etc. provide ample opportunity to boys and girls to come nearer to the pursuit of common goals and higher values.

Through organization of picnic and feast, students should be explained about values of good food and how to keep utensils neat and clean. National days, festivals of India, anniversaries of great- men of India, develop value of national integration.

Different co-curricular activities generate value consciousness potential through actual living and doing. Moreover, conducive and congenial school environment radiate values in children. Good school setting, dedicated and ideal teacher, cordial relation between teacher and taught, management and employees, parents and teachers, good school community relation-in a word the ethos of the school, can help generate values in children.

Role of Teacher

Role of teacher is very significant in cultivating moral, social and spiritual values in children. The ideal personality of the teacher is very much influential on moral development of the

students. Teacher is considered as friend, philosopher and guide. So teacher's personal activities and behaviours have tremendous bearing on students.

That is why, the teacher should establish and maintain clear standards of behaviour and encourage his pupils to behave towards himself, towards one another and towards the entire community in a desirable way.

Most of the practical programmes suggested for inculcation of social, moral and spiritual values in children depend on the sincerity and resourcefulness of teacher in the process of implementation. Therefore, the duty of the teacher is to see that all activities and programmes are undertaken in true spirit and directed towards the goal.

Teacher is a model to the pupil. In past the teacher was regarded as preceptor, the pupil as disciple. Teacher, through his noblest activities and exemplary services influenced the personality of the child. Teacher's personality should be ideal to make the child pay him utmost reverence. Teacher is the embodiment of Brahma, Bishnu and Maheswar.

In the process of inculcation of democratic, social, moral and spiritual values in education, the role of the teacher cannot be neglected at all. Thus, the teacher through different activities like instruction, rapport and organization of curricular and co-curricular activities will be able to instill value-consciousness in children.

"Art Education " is a modern subject. In olden days subjects like literature, drama, dance, painting and music were taught and a training in these subjects was a necessary fulfillment for an accomplished man or woman. Besides there were other professional arts like sculpture and iconography which could not be learnt just for the sake of accomplishment.

In the modern time there has not been any change either in the process of teaching or learning these subjects. But there is

a change in the basic relation between art and life, the life process and its artistic aspects in the modern industrial life. And hence the very definition of the philosophy of art education, its value, its relation to the other values have undergone a metamorphic change. The greatest problem of the modern artist to relate his activity to the activity of life in general and consequently the greatest problem of art educator is to show the logical relevance of his subject, the method of its teaching and practicing to the other subjects of curricula.

In addition to its other characteristics, art distinguishes itself in being continuously creative .It is the result of a first hand human touch and imagination. Collingwood speaks of about six points that distinguish art from craft. We shall here note five of them which are useful from the point of view of understanding the difference in the problem of art education in modern time and in the ancient.

1. Crafts always involves a distinction between means and end , each clearly conceived as something distinct from the other but related t it .
2. It admits a distinction between planning and execution.
3. In craft, means and end are related in one way in the process of execution. In planning, the end is prior to the means, the end is thought of first and then the means are devised. In execution the means come first and the end is reached through the means. But in the case of art, since we cannot distinguish the means or the end, planning and execution, the question of the reversal of order does not arise.
4. In craft there is always a distinction between raw material and finished product, while such a distinction can't be made in artistic creation.
5. There is a hierarchical relation between various crafts, one supplying what another needs, one using what another provides, while there is nothing which resembles this hierarchy in art.

These distinctions are only the indicative of the differences between art and craft. An activity becomes artistic or otherwise to the extent these distinctions are found to be very wide or narrow. In fact in artistic activity also there is an element of craft, of workmanship and some kind of plan. What distinguish artistic activity are newness of plan, freshness of workmanship and human touch.

After the industrial revolution the artistic qualities of production were completely destroyed and all productions were completely destroyed and all productions have become merely craft; nay, worse than that: mechanical automatics. The result is all or almost all the articles of daily use lacked artistic qualities, and life has lost its artistic sensibilities.

Dewey points out in this connection that the distinction between fine arts and applied arts is a modern one, made after the industrial revolution when the commodities of daily use ceased to be artistic. In the western tradition prior to the modern age, all work done well was considered artistic. This can be seen in plato's expressions like the art of navigation, the art of carpentry, of warfare, of house-building. When the human element of creation was replaced by the mechanical automation, there fell a void of artistic quality in all production and in order to find out this abhava elsewhere a different pursuit was made in a purely what is called the "artistic activity".

In this connection Ananda Coomaraswamy points out a very important factor that distinguishes the activity and outlook of the ancient Indian life and those in the modern industrialised society of both the East and the West Ancient Indian life was essentially religious in the best sense of the term. That is to say, every activity of life had some connection with a transcendental force. All human activity was in some form or the other symbolic of a divine scheme of life and world. Thus there was no distinction between a "secular" and a "spiritual" activity of life. In such a life every act of man was symbolic or expressive of

something deeper in man's consciousness. In addition to embodying all the basic values of life into one guiding principles of spirituality, such a life was unconsciously artistic in spirit. In such a society there was no art for art's sake. There was no need for art as a diversion, as an escape, an exclusive pursuit for a kind of pleasure called aesthetic pleasure. The greatest Indian poets wrote not "for the production of beauty in an otherwise ugly world " but to express a truth that impelled their higher consciousness. The sculptors and iconographers carved not to create new forms that pleased the gestalt senses of man but to concretize in stone what was believed by them the deeper realities of world and life. Music and dance were only symbolic representations of the cosmic rhythm. Even such secular activities like house building, weaving, tilling and sowing were both practical and expressive at the same time. While the practical aspect served to meet the material needs of life, the expressive aspect of the same activity of the same activity satisfied the aesthetic need without it being felt and demanded consciously.

In modern times the practical activity has completely divorced itself from the other value dimensions mainly like the aesthetic and the religious. Life was mainly like the asthetic and the religious. Life was mainly practical even in ancient times as it is today. But the practicality of modern age has lost all other values which it would have in a natural condition of life. And being aghasted by the void of beauty and other values in the civilization of machines and industry, man has tried to find beauty in a specialized field and profession which are devoted mainly "to create beauty". This position naturally leads to the conclusion that art is an escape from life.

In this what is the function of art education? The apparent answer is, it has to awaken and train the artistic abilities of the children in whom they are innate; and it has to train the artistic sensibilities of all the children so that they can appreciate things

of beauty wherever they are found. But this answer does not touch the depth of problem; it is a common place answer beset with the same common place confusion on which the "art director" of a commercial publicity firm base his argument. The real question is; when the dominant part of life is full of non-aesthetic things and the major part of education is busy with teaching the methods of producing such things, just a subject for a couple of years at the school or the college level will not do any significant change in the sensibilities of the citizens. And granting that it does, so long as the cleavages between the practical and the artistic aspects of life continues art remains only an escapes from the main activities of life instead of its elevator. In the condition art education becomes but training for an effective escape, which in effect has a good deal to compare itself with any sedative.

Says Coomaraswamy: "Primitive man, despite the pressure of his struggle for existence, knew nothing of such merely functional arts. The whole man is naturally a metaphysician, and only later on a philosopher and psychologist, a systematist." "Do you begin to see now what I meant by saying that works of art consistent with the Philosophy Perennials can't be divided into the category of the utilitarian and the spiritual, but pertain to both worlds, functional and significant, physical and metaphysical? "Beauty in this Philosophy is the attractive power of perfection."

In ancient days the higher purpose of art was to achieve freedom from oneself, no matter from what. In this situation, the craftsman or the worker does not love his work. The fact that he wants art as a means of escape implies the degree in which he hates his work. Coomaraswamy quotes Mister Eckhart, The Craftsman likes talking of his handicraft" and adds: "but, the factory worker likes talking of the ball game! It is an inevitable consequence of production under such conditions that quality is sacrificed to quantity; an industry without art provides a necessary apparatus of existence, houses, clothing,

frying pans, and so forth, but an apparatus lacking the essential characteristics of things made by art, the characteristics, viz., of beauty and significance." In such a society the artist is robbed of his art and forced to find a "job". But in a society in which every craft is an art pursued by the love of vocation and according to one's nativity, life continues for millennia without any artistic break. In it, there will be art, without 'schools of art', while in our industrialized society there arises a different school of art for each new year; for, it is an activity that is the privilege of a few well to do snobs.

When art keeps aloof from the practical activity of life, it loses its intellectual backbone. Whatever the theoretical and speculative aspect of the intellect is, it functions most of the time in practical spheres. An act that is divorced from practical life, therefore, has to find its substance in something other than the intellectual. The modern attempts to find artistic substance in the emotional, the unconscious or the irrational forces of life are related to this divorce of art from practical life. The emotionalized and the romanticist theory of art extols the mood of the artist to a place of supreme importance. But good art cannot be created out of a mere romantic mood any more than a morally good life can be conducted by a mere upsurge of feeling and pull of inclination. Both need the total effort of the whole man and not the unconscious activity in an excited state. The artist is a thinker. Imagination is not an activity that is completely different from thinking. Creative imagination needs the vision of the highest level of thinking.

We have discussed this point in a little detail because the important educational philosophers of modern India have expressed their views on art education in this context. Handicraft forms an important factor in the educational philosophies of at least two major thinkers- Gandhi and Tagore- and this factor has a decisive relevance in their views on art education. We shall discuss these two before we take up the

views expressed by other thinkers.

THE PRIORITY OF ETHICAL VALUES IN ART EDUCATION: GANDHI

Gandhian concept of art education is marked by three characteristics art' art must be simple, spontaneous and it must reveal the creation of God. Gandhi accepts the formula "Truth is Reality" but not its reverse, "Beauty is Truth." Says Gandhi; " There are two aspects of things, the outward and inward. The outward has no meaning except in so far as it helps the inward. All true art is the expression of the soul. The outward forms have value only if they express the inner spirit in man. Art of that nature has the highest appeal for me. But I know that many call themselves artists, and yet in their work there is no trace of the soul's upward surge."

In Gandhian thought truth encompasses all other values. Truth is ethical, it is practical, religious, social and even the highest of the political ideal. Truth therefore is more ideal-oriented than a factual representation of physical things. This conception is quite in keeping with the traditional Indian thought at least the Vedantic. For Gandhi, the whole life is an experiment with this ideal and art is a tone of this ideal experimentation. Gandhi ask' "what is this hot- house art plant of yours without the life soul and background of a steady, worthy life? It may be edifying to flaunt it; but what, after all, does this fussing with art amount to if it stultifies life instead of elevating it?"

Gandhi position at once accepts nature to be beautiful, more beautiful than what any human artist can possibly create. The view that accepts nature as the art creation of the Supreme Artist does not emphasize the aesthetic value of any human creation. Following the Gandhian line of educational thought Vinoba says that the children should be trained to observe and to draw nature with material that is freely available in nature." The

purpose of drawing in its aspect of beauty is to bring them (the children) close to Nature and so into the experience of joy, a pure joy. The Creator would be a poor, unskillful artist indeed, if this created nature which surrounds our children, and offers them so abundantly the subject

- matter for their art, could not give them also the tools they need for it.

This remark might mean two things:

(1) If it means that art education should be simple, least expensive in keeping with economic spirit of Nai Talim, It has a virtue in so far as it can be accepted. If Nai Talim is designed to suit the economic conditions of present day India, its value is not permanent and universal; because the economically advanced countries need not follow this and once India overcomes her mass poverty, she also can reject it.

(2) But if it is accepted as a general philosophy of education irrespective of the economic level of the people at large, then it must have harmonies and comprehensive system of values. That the Nai Talim represents certain ethical, economic and religious values we have seen. But overemphasis on simplicity touching the spirit of asceticism does not allow the full growth of the artistic sensibilities of the student. The emotionalism, sentimentalism and individualism that are upheld in the name of art should be rejected and art education should not be made expensive. But here the question is : In deciding art education, should economic factor determine it or should art education formulate its ideals and methods with the minimum possible expenditure?

The highest purpose of art is self-realization even as the aim of asceticism is the same. But if art is reduced to ascetic simplicity in its means and methods, art as a form of human value remains undeveloped and unrealized. Our students should learn simplicity in all matters of life. But there is a difference between the simplicity of a classical work of art and that of one's

food and dress habits. While the latter should be encouraged and followed, to introduce the same spirit into the former would reduce a great work of art to ordinary artistic level. The ancient Indians who accepted simplicity and even asceticism as an ideal of life, were aristocratic in their artistic complexity. Otherwise how could they build such great temples, develop such complex classical dance and music and produce epic poems?

The view that nature by itself is beautiful is an aesthetic theory which is based on the absolutist idealistic theism. It also requires man to raise himself above the fragmentary view of nature and to see it in entirety. Even granting that this view is correct at that level, it remains that it can't serve as a satisfactory view of art and hence as an acceptable scheme of education in so far as art education goes. Challenging the belief that beauty inheres readymade in nature, which artist may ransack for copying but can't improve, James Mc Neil Whistler had vociferated that nature provides no more than the raw materials of beauty from which the artist must select what he needs for a composition in which beauty will be fully displayed. In the words of Whistler himself, "To say to the painter, that nature is to be taken as she is, is to say to the player that he may sit upon the piano. That nature is always right is an assertion, artistically as untrue. Nature is very rarely right to such an extent that it might almost be said that Nature is usually wrong: this is to say, that condition of things that shall bring about the perfection and harmony worthy of a picture is rare and not common at all. Seldom does nature succeed in producing a picture.

Handicraft is a condition of life in which life can be animated with the continuing vitality of art. But again it depends upon how we use handicraft. In Gandhian scheme of education it is a necessary means of teaching; it is an instrument of the economic self- dependence of the school; it makes our educated young men and women self-confident in facing the world without hunting for jobs, it creates a future society in which industrialists and businessmen can't explore people and grow

rich. But Gandhi does not have an explicit aesthetic argument for handicraft. Because, for him beauty automatically follows truth which according to him is equivalent to goodness. To him the superfine mill cloth with its "dead polish" is ugly; but khaddar cloth is something beautiful. While the machine is hideous and ugly the Charkha is a thing of beauty, "the music of the wheel on Gandhi condemns them ethical and not aesthetic ground. In the same way, his praise of khaddar is also ethical and the aesthetic certificate is issued to it without any examination. We know that only a hand-spun and hand-woven cloth can claim to have an aesthetic value; but a cloth just by the reason that it is hand-made can't claim an artistic quality.

The plea to revive the handicraft of India was made almost at the same time or even a little earlier by men like Ananda Coomaraswamy, Tagore and E.B. Havel. They also had in view the economic aspect of the problem, but their main emphasis was from the aesthetic point of view. The reason for the difference is not hard to discover. All these thinkers are essentially religious in spirit. All of them take religion in its purest and most spiritual sense. But the expression of religious spirit can be either ethical which is essentially additional and hence practical, or aesthetic which gives scope to the creative thrill of existence. Gandhi chose the ethical path and hence the aesthetic aspect was not given its full due. "The Quran is the most perfect composition in all Arabic literature. It is because Mohammed strove for the truth that grace of expression came in. Yet neither Jesus nor Mohammed wrote anything about art. That is the truth and beauty I crave for, live for, and would die for."

That Gandhi's view of beauty is essentially religious and ethical is clear from this statement. Though art at its highest is religious in spirit, it is something more than purely religious expression. The books of revelation have all the high literary qualities but their value is not the same as that of an epic or even a literary classic, a religious song is not the same as musical

composition. The Indian temples are at once secular and religious' without such a secularity, that is to say; the pursuit of artistic needs for their own sake in so far as the execution of the concept is concerned, a temple would not have developed into a work of art. But Gandhian view does not seem to have recognized this fact.

That the extreme religious and ethical approach does not do sufficient justice to aesthetic aspect of life can be seen from Tolstoy also, who has influenced the Gandhian Philosophy of education. Tolstoy, himself one of the greatest literary artists of the modern world, became hopelessly inadequate to describe the nature of artistic genius because of the extremely moral and religious predilection that he developed in the later part of his life in which period he wrote his book on art.

If we find the similar inadequacy in the Gandhian Philosophy of education, it is because there is a logical connection between throughgoing ethico-religious view of education and the inadequate emphasis given to art education in that system.

SELF - EXPRESSION AS THE IDEAL OF EDUCATION; TAGORE

Tagore's view of art education also centers round the idea of handicrafts. But in addition to the economic and village regeneration ideal, he wants handicraft more for their artistic excellence than for anything else. "For an all round education point of view, Tagore would allow the introduction of no special study of craft. Many a time he was pressed to include this or that craft or study for what he felt were unsound motives; sentimental, political, sectarian or economic. He would have none of the Elmhurst further says "Gandhi's Basic Education draws only in part upon the ideas of Tagore, and has had grafted on to it other ideas for which Tagore would not have given his approval.

Whether Gandhi really drew the idea of Basic Education from Tagore or not, the above two quotations, clearly show the difference between the concepts of education between the two. In fact the difference between the two is logically the difference between the aesthetic and ethical approach to education. From Gandhi life and education is karmayoga while for Tagore it is a process of rasyoga. The karmayoga has to be conscious of the aim, the function, the efficiency and strict moral temper of the whole process while for the rasayoga in 'waste' is no consideration if it enhances the aesthetic experience of life.

"Expression is my religion" - says Tagore." The whole universe aches for expression in its endless rhythm of lines and colours, music and movements, hints and whispers"

Tagore wants all material advance, but only as a means of "creative and cultural life, through which all classes and ages might find a natural outlet for that wealth of feeling, emotion and sensibility without the cultivation of wonder and without free expression for the imagination in dance, music, drama, pattern and poetry he felt that purely material or political progress might prove insufficient to harness the vital and creative spirit and energy of his people."

If Gandhi wanted work or handicraft as a way of knowing things better, for Tagore it meant a means of communion with nature. In Gandhian educational scheme nature is the field of action, while in Tagore's it is something with which man should find his oneness in intimate feeling. Gandhi takes nature in all her glory but he lays emphasis on human expressive power and to create works of art which are not in Nature. Nature at the most provides the background or inspiration for the self expression of man.

For Tagore Shantiniketan was a kind of creative expression that grew "into a form." Even in explaining the aim of his school Tagore uses the language of art creation. The School aims to develop in the children "the freshness of their feeling

for Nature, a sensitiveness of soul in their relationship with their human surroundings. With the help of literature, festive ceremonies and also the religious teaching which enjoins us to come to the nearer presence of the world through the soul among other subjects learnt in the open air under the shade of trees they had their music and picture - making; they had their dramatic performances activities that were the expressions of life."

We find the ideal of 'sa vidya ya Vimuktaye' in the concept of art education of both Gandhi and Tagore, each in keeping with his general educational philosophy. For Gandhi, that is art which stimulates purity, simplicity and human feeling. While for Tagore art makes us experience rhythm and balance in the otherwise not so happy a world and rhythm is the condition of joy and freedom.

Tagore complains that modern education concentrates too much on the intellectual aspect of personality with the result the imaginative or the aesthetic aspect is ignored. For example; "It is the function of the body, not merely to carry out vital actions so that we may live and move, but so that we may express, and not with the face alone, but with the arms and the hands." The ancient man was talking not just with the tongue but with the whole body, and while thinking not only his brain but his arms, muscle, eyebrow, eyelids and the whole face were expressive. What we find today in dramatic art as a special artistic ability is nothing but what was natural for our ancestors in everyday life. In children the whole body is expressive. The first false step is taken in the school, namely the child is made to think sitting and without expressing its thoughts in facial or muscular expression. Turning one's face into blank mask helps one to live in a crowd and among strangers without attracting notice, and thus one can achieve respectability.

Why do we pay the actors? Because they have cultivated the natural gift which we have neglected and because they give

us an opportunity of experiencing the joys we crave for but can't achieve due to repressing our bodies. Therefore Tagore advises that the practice of drama and of the histrionic arts be made compulsory for all children. Dramatic performance must be a regular subject of education.

"There is a wealth of language in movement that it should be simple for us to exploit and realize the act of thought itself, and the process of giving to that thought appropriate form or shape even though not in words. The grouping and shaping of these thoughts should be expressed in rhythm of movement and the body should away with the inner movement of the thought."

THE COMMON SOURCE OF THE ETHICAL AND THE AESTHETIC VIEW

In spite of the difference in emphasis on art education in the educational philosophies of Gandhi and Tagore we find that both have the same idealistic spirit as the source of their views. The ethical approach of Gandhi demands that the ego or the personal self should be overcome in all activity. Education that helps the individual to achieve this in every walk of life, in spirit and overt behaviour gives an artistic touch to life. In spirit art is not a thing over and above this moral selflessness in activity. And technique of art is something that need to be taught and learnt.

Tagore's concept of education as a process of preparing the individual for the fullest self-expression also requires that the self that is expressed should not be the personal, assertive and aggressive self but the creative and impersonal one. Ultimately the moral spirit that is emphasized in Gandhi pervades the aesthetic approach to education of Tagore and the aesthetic temper that Tagore emphasizes can be felt in a subdued form in Gandhi's scheme of education. The aesthetic self-expression of Tagore at its highest and the moral selflessness of Gandhi at its ideal level are in substance nothing but the same ideal of self realization. The ideals of the two is the same and

creative joy that Tagore wants the students to have in all their learning activity can be found in the moral joy that Gandhi speaks of. Thus the approaches of Gandhi and Tagore are in fact more than what they appear.

But the fact remains that in the actual process of learning the difference in emphasis of the two thinkers stand in the forefront. The drama, the dance, the music and the festival that Tagore wants for all the students have a different atmosphere than work, weaving a social work that Gandhi emphasizes.

For Tagore education is for fullness and a full life is a life of art and self-expression. "All expressions of joy keep man's vital forces alive and creative." "The notion that forgets how to enjoy also forgets how to work." "Beauty and manliness are intimately related to each other. The want of joy in life leads to the want of heroism. There is no power in dry, hard timber; power resides in the mighty tree that bursts in to flower and foliage through sheer joy of vitality." The villagers who are known as the masses of the country have always abundantly expressed their joy in life through their music and dance in varied forms of literature and the arts.

This emphasis on joy of beauty never meant for Tagore any lack of restraint. For him art represents harmony and harmony is discipline in freedom or freedom in discipline.

Tagore did not write anything exclusively on the method of art education but it is not difficult to infer a method out of his various writings and utterances. In art education as in the education of other subjects, the individual initiative of the child was encouraged. The child was asked to draw and paint what it could imagine for itself to paint instead of making it copy from a model. Copying from a model is a good exercise in developing draftsmanship but it does not by itself develop the creative imagination.

Art education for Tagore was not just a professional

education meant for the future professional artists. He encouraged each student to practice one of the other form of art. In addition to practicing it, he maintained the whole atmosphere of school with the festive spirit of dance, drama, music, colour and forms. He knew that every child could not develop into a full-time artist and he know that it was not possible for any society or any society to have all its members as full time artists. But he emphasized that each person had an innate aesthetic perception which needs development for a fuller life. For him self-expressing meant fullness of life. This fullness is aesthetic in character in its highest spiritual sense.

Tagore's concept of aesthetic joy is equivalent to the concept of Ananda of the Upanishad and the aesthetic value that he emphasizes in his educational aim is quite in keeping with the general aim of life and education according to him. It is neither a sentimental feminine artistic view nor a crave for hedonistic pleasure through words, sound or paint.

AESTHETIC AND ETHICAL CULTURE:AUROBINDO

Aurobindo recognizes the complex nature of man and the consequent need for the harmonious developmental of all the aspects of human needs for a fuller and enduring development. He draws lessons from the history of many countries and civilizations in support of his argument. Sparta laid exclusive emphasis on ethical culture (accordingly to its conception) and banished the aesthetic. But when it wanted a war poet it had to import one from Athens. A purely ethical culture either passes away leaving nothing or little behind it by which the future can be attracted and satisfied or it collapses in a revolt of the complex nature of man against an unnatural restriction and repression.

On the other hand we have the example of Athens which exhausted all its vitality in an aesthetic exuberance within a century and became enervated, will less, unable to succeed in the struggle of life, uncreative." The same historical phenomenon

could be again witnessed in the Italy of the efflorescence of art, poetry and beauty. But it was divorced from the ethical discipline of life and again it went the way of the license of imperial Rome and perished.

Neither the ethical for the aesthetic aspect cultivated excessively can lead to the development of the whole man. Ethical culture develops will character, and self discipline which are first condition for human self-perfection. But without aesthetic sense the self perfection of the mental being can't arrive at its object." We can enlarge the sense of ethics by sense of beauty and delight and introduce into it to correct its tendency of hardness and austerity the element of gentleness, love, amenity. The ethical and the aesthetic are the two aspects of the power of our psychological being; the one represents the principle of energy and the other that of delight. In Indian language they are called respectively Tapas and Ananda which are but the two aspects of one and the same height of development.

The intellect is not the poet and therefore mere intellectual training will not make any person an artist. "Creation comes by a super rational influx of light and power which must work always, if it is to do its best, by vision and inspiration. But Intellectual training plays an important role in clearing our concepts of art, its function and aim and hence teaching the principles and nature of art is necessary in schools and colleges.

In the history of the development of art and literature we find certain stages, which stages are repeated in the growth of artistic creative and appreciative abilities of an individual also.

(1) In the earliest stages artistic appreciation is instinctive and natural; it is just a response of artistic sensitiveness of the soul; but it does into attempt to give any account of itself to the thinking intelligence.

(2) In the second stage rational intellect tries to analyse this response and find out a uniform principle which underlies such responses. The Intellect also tries to prepare a grammar of technique and a canon of construction. This gives rise to a sastra. This is necessary but by itself can't create either beauty or interest in it. The attempt of the rational intellect if pursued beyond a certain limit gives rise to a long reign of academic criticism superficial, technical and artificial.

(3) But the creative impulse of the artist revolts against this and declares its independence. Then the new creation that takes place makes a new law of creation visible. A more matured appreciation develops which seeks new principle of criticism, a principle that searches the soul of the work and explains the form in relation to the soul. This higher kind of creation and experience is the same that we seek through religion. In the beginning stage art seeks only the satisfaction of form that expresses itself in physical senses, the vital impressions, impulses and desires. But it should ultimately aim at the soul of beauty which uplifts the soul and gives true Ananda.

Following this principle, art education should first enable the children to have instinctive and spontaneous aesthetic experience in the school and outside it. Why they develop a love for art like music, literature, dance drama and the like the children must be taught the principles of creative and constructive criticism. But care must be taken to see that the dogma of any school of thought is not taught in the name of criticism, Criticism should always make the students think about the higher stage of beauty that is pure delight.

It is evident that Aurobindo recognizes a lower and a higher forms of beauty. The lower deals with the physical, the emotional and vital. It is concerned with the usually accepted aesthetic norms of harmony, rhythm, proportion and so on. The higher transcends these. Aurobindo does not reject the lower form. He wants them to develop a good form even in their

physical appearance. But he only wants that the higher conception of beauty is not lost sight of. Even the human body must be dismissed by a gradual process.

The mother points out that " in the wake of the last wars and the terrible nervous tensions which they provoked, as a sign, perhaps of the decline of civilization and decomposition of society, has come a growing vulgarity which seems to have taken possession of human life. This vulgarity is expressed in contemporary art to such an extent that it has become very difficult to train the senses of the masses to appreciate the really elevating kind of art. "A methodical and enlightened culture of the senses can, little by little, remove from the child whatever has been vulgar, commonplace and crude in him through contagion: this culture will have happy reactions even on his character. This refinement, if it is sincere, will bring to the being a nobility and generosity which will spontaneously find expression in his behaviour and will keep him away from many base and perverse movements.

It is evident that for Aurobindo our education should promote aesthetic values.

Art has its own independent place in education. It need not and should not become didactic, but indirectly art education promotes the ethical fineness of the students. In so far as art leads to higher form of spiritual experience, it further strengthens the moral fibers of the students.

A CRITICISM IN COMPARISON

The three modern Indian educational thinkers we have discussed in this chapter represent three points view of art and art education. (1) Gandhi represents the ethics spiritual approach to art education: (2) Tagore stands for the aesthetic spiritual approach; while (3) Aurobindo advocates the spiritual approach that recognizes the value of both the ethical and the aesthetic culture in education.

Of these three Gandhi has the practical urgency of an economic reformer and hence he emphasizes handicraft as a means and method of education. Tagore accepts the need for economic reformation and the role of handicraft in that task, but for him it is the creative and artistic aspect of the handicraft that appeals the most.

Aurobindo's criticism of Sparta that it over emphasized the ethical aspect and neglected the atheistic and of Athens that it exhausted itself in an efflorescence of aesthetic creativity may apply to a limited degree to the view of Gandhi and Tagore respectively in so far as art education is concerned. But a complete comparison of Tagore with Athens and Gandhi with Sparta is not possible because Gandhi is not completely indifferent to the artistic side of human sensibility and Tagore is not neutral towards ethical values. Tagore does not allow any hedonistic indulgence in the name of art. His conception of artistic enjoyment is not different from that of the mystic joy while Gandhi meets the aesthetic joy in the selflessness of ethical elevation.

For all these three thinkers spiritual height is the aim of education and hence the difference in emphasis that they give to art education becomes less marked in the common goal.

The Truth and Value of a Real Education

TRUTH AS VALUE IN EDUCATION

Truth is perhaps the most widely used concept among all the human values and hence it has acquired various shades of meanings ranging from what is verifiable by sense experience to the highest mystical enlightenment. In its philosophical meaning truth stands for a correct and comprehensive description of reality; in Indian languages satya is the description of satta. Here it is understood that the description is intellectual in medium and character. In a way all the descriptions of reality whatever their media is can be called truth. Thus the artist describes or expresses the nature of reality through feeling. Though this description is called a work of art, nevertheless its substance is that of truth. Thus rational intellect is not the only instrument of truth in comprehensive senses.

From the point view of education, truth stands for intellectual culture- not only what the intellect in its pure activity finds out but its ability to discover also. Therefore truth value is commonly understood as intellectual value.

In modern times intellectual value is taken as a synonym of scientific spirit. In so far as the latter means a detached spirit of understanding, freedom from prejudices, an urge for enquiry, this meaning can be accepted. But science and its method are taken in a dogmatic way as the final authority of all knowledge and hence it has become necessary for the philosopher of education to examine this claim made on behalf of physical sciences.

The limitations of physical sciences and their methods are continuously being discussed by philosophers, and even by scientists themselves and hence it is not necessary to state all those points criticism free. It is sufficient if we note that

scientific method is not the only method of knowing things. There are other ways like intuition, direct experience and authority. From the point of view of values, the value of our knowledge must be related to the other values of life and pursuit of knowledge must always be tempered by this consciousness. In framing the curriculum, in a fully integrated system of education this point must always be borne in mind.

To come to the main theme of our problem, what is the concept of truth that the modern Indian educational thinkers want our students to acquire? The answer of each thinker differs. We will note these differences as we consider each of these thinkers individually. But we find a common characteristic in all of them; truth or intellectual value is essentially related to all the other values that the students have to know and acquire.

Vivekananda: Being an idealist in his metaphysics, Vivekanand holds that all knowledge is inherent in man and so all truth. " Knowledge is inherent in man, no knowledge comes from outside; it is all inside. What we say a man knows' should, in strict psychological language, be what he discovers' or unveils." And the key to truth is not the collection of facts but concentration of mind and detachment. That means, ultimately truth value needs certain ethical value.

Unless we ethically qualify the students for knowledge he cannot get into its inner spirit. The knowledge of facts is like a fluid capable of taking any shape and it takes the shape according to the prejudices and predilections of the individual. But pure knowledge is revealed only to a mind which has purified itself of all impurities.

Aurobindo: The same thing is spoken of very vividly by aurobindo in his philosophy of education. Aurobindo, who recognizes different levels of mind like Citta, manas, buddhi and genius, give specific suggestions for the purification of each of these levels. The Citta samskara, the nadisuddhi etc. are a

precondition for the acquiring of knowledge.

If other values mainly the ethical, are a precondition to acquire knowledge, knowledge itself systematizes other values of life. Aurobindo discusses this point in detail in his *The Human Cycle*. In consistency with his general philosophical stand point he told that reason is an instrument of higher knowledge; it is like a torch turned upward or downward by the person who operates it. But the importance of reason can't be underrated on this account. It is the organizing principle of the inner life of man. Since the inner life includes the various values and value sensibilities, it is again the reason that gives stability to them, besides taking them in a consistent direction. Reason has its practical aspect and unfortunately it is associated too much with this aspect and unfortunately it is associated too much with this aspect and its disinterested side is not sufficiently recognized in modern times. Pure scientific enquiry is one of the forms of disinterested pursuit of knowledge.

From the point of view of education, the views of both Vivekananda and Aurobindo have an important significance. Intellectual value is something that both include and is included in the other values of life. Just as other values are necessary for the pursuit of knowledge, so also knowledge is necessary for the right pursuit of other values. So in educating the child this interdependence no values must be clearly borne in mind by the teacher. Disinterested pursuit of knowledge, freeing the mind of child from the various prejudices, cleansing and training his sense organs so that they become fit instruments of observing things, are the things which should be developed in the child. For both Vivekananda and Aurobindo Jnana is a yoga. They realize that the yoga itself is a science to be mastered by practice. Vivekananda said, "Anything that is secret or mysterious about the systems of yoga must be rejected."

Tagore: Tagore, in whose scheme of education the

self expression of the individual forms the main aim, conceives truth as but the other dimensions of beauty. "Through our sense of truth we realize harmony in nature." In the ultimate aim of education namely the realization of oneness with nature the distinction between truth and other values should never be made asunder. But the development of reason and scientific spirit in the children is a necessary purpose of education." Our people need more than anything else a real scientific training, that can inspire in them the courage of experiment and the initiative of mind which we lack as a nation."

Tagore's concept of science and scientific truth is closely knit with the ideal of oneness of living with nature. He wants the students to learn all the sciences like geology, chemistry, physics, entomology and ornithology. But all these sciences must be taught in a concrete context or background. And this context should be provided out of the schooling process which includes play and manual labour on the lap of nature.

These points to another important point we find in the educational thoughts of all the modern Indian thinkers we are considering: Development of personality is the main aim of education and the child should acquire all the values in a process of harmonious assimilation, in modern education an exclusive emphasis is laid on intellectual value. But intellect separated from the other sensibilities of man can't develop to its maximum capacity. It is in the interest of intellect itself that its roots are nurtured with the other related values.

Tagore does not underrate the importance of intellectual culture." In our impatience with reason, we in India began to look at Reality only through the play of emotion. From this emerged an excessive sentimentalism. Man is not guided by the heart alone; and if we allow all the streams of our bodily and mental powers to merge into the torrent of emotion, we can never unite with God that which is completely human within us.

Gandhi:- Perhaps in no other modern Indian education

thinker the different values are so much intertexture than in Gandhi. Because of the highly practical spirit in which he formulated and expressed his ideas on education and his ideas are through and through permeated with great ideals, Gandhi's concept of intellectual value gets intermingled with other values of life. In his scheme of education as in his ideal of life, ethical value is prior to the intellectual. He is not interested in a knowledge which is sought just for its own sake. Gandhi's concept of truth is evolutionally multi dimensional. For him the whole of his life is an experiment with truth, satyagraha is truth, so is social reformation and political struggle, brahmacharya, agriculture, and education. All these activities are forms of truth for him. What then is truth for Gandhi? It is the composite of all values. "Satyagraha is holding on to truth. It therefore means truth-force. But truth is soul or spirit. It is, therefore, also soul force. As Naravene comments in this statement, we have an epistemological belief about truth, a metaphysical statement about Reality, and a criterion of ethical conduct-all rolled into one."

Gandhi's concept of truth is almost equivalent to his concept of God. There might be atheists who deny the existence of God but no value - minded person can deny the existence of truth.

Gandhi wants our students to learn science. But for him science is one kind of knowledge and it should always be understood in such a way that it does not clash with self-knowledge. If science stands for materialism, he does not advice our students to learn it. As Vinoba puts it; "People have an impression that self-knowledge and science are opposed to each other. They associate science with materialism. This is a mistake. Science is thing which can greatly expand the knowledge of the self. There is no danger to be feared from the advance of science, it will bring us great benefit." He says further: "Science has increased the power of compassion. The Sick are served much better than they were in former times.

Science has power to expand and strengthen self-knowledge; it will not destroy it."

Value of Truthfulness

Truthfulness is very much important as it is directly related to a person's moral character. A truthful person is respected, trusted, regarded by people everywhere i.e. in the family, office, society, among their children etc. Even after a truthful person has died, his truthfulness blossoms in the society and their children enjoy this in their career. The quality of truthfulness shines like sun-light forever.

The value of truthfulness is mentioned below in points.

- The moral character of a person improves if he remains truthful.
- Truthful people have high self-esteem and are more confident than a liar person.
- A Truthful person is gets respect, regards and love by other people everywhere.
- Truthfulness makes a people more humble and responsible towards the society.
- Truthful person wins the hearts of any person by his quality of truthfulness.
- A truthful person can become the source of inspiration for others. They become true guide and Guru for their students.
- Truthfulness is a kind of personal traits which can't be measured by the money and it also can't be bought by money.

As is clear from what we have seen above, intellectual culture according to modern Indian educational thinkers is not a sterile game of the buddhi. It is essentially evolutionary in character. They always recognize the need for the pursuit of

pure knowledge. But purity of knowledge needs purity of aim also. This intellectual temper prevents the students from being obsessed with the perfection of the past and enables them to develop themselves into greatness. The real aim of intellectual culture is to make the people wise. As Radha Krishnan observes: "Our ancient teachers tried to teach subjects and impart wisdom. Their ideal was wisdom along with knowledge and it is this ideal that is stressed by all these educational thinkers.

The Value of Children's Literature

Giving children access to all varieties of literature is extremely important for their success. Educators, parents, and community members should help students develop a love and passion for reading. Not only is reading literature important in developing cognitive skills to be able to succeed in a school or work setting, but it is valuable for other reasons as well. Although there are countless values in exposing children to literature, Donna Norton (2010) identifies the value of literature for young people in her book *Through the Eyes of a Child*. Children's literature is important because it provides students with opportunities to respond to literature; it gives students appreciation about their own cultural heritage as well as those of others; it helps students develop emotional intelligence and creativity; it nurtures growth and development of the student's personality and social skills; and it transmits important literature and themes from one generation to the next.

The first value to note is that children's literature provides students with the opportunity to respond to literature and develop their own opinions about the topic. This strengthens the cognitive developmental domain as it encourages deeper thought about literature. Quality literature does not tell the reader everything he/ she need to know; it allows for some difference in opinion. One reader may take something completely different away from the piece of literature than the next reader, based on the two personal viewpoints and experiences. Students can learn to evaluate and analyze literature, as well as summarize and hypothesize about the topic. Norton says that for children, "wordless picture books are excellent stimuli for oral and written language" (2010, p. 9). Students reading wordless books like *A Ball for Daisy* (Raschka, 2011), *The Yellow Umbrella* (Liu, 1987), or *The Red Book* (Lehmann, 2004) will be able to

analyze the illustrations and develop their own dialogue for the story. This strengthens students' cognitive functions in being able to form opinions on their own and to express themselves through language in summarizing the plot of a wordless book.

Second, children's literature provides an avenue for students to learn about their own cultural heritage and the cultures of other people. It is crucial for children to learn these values because, "developing positive attitudes toward our own culture and the cultures of others is necessary for both social and personal development". In saying this, however, when teaching students about the cultural heritage of others, one should be very careful in selecting which books to recommend to young readers. There are many stories, some folktales, which contain blatant stereotypes and inaccuracies about certain cultural groups. This includes books such as *Brother Eagle, Sister Sky* (Jeffers, 1991), or *The Rough-Face Girl*. Both of these stories depict Native Americans in a misguided way and contain misinterpretations of what actually occurred in history. For example, the Iroquois tribe in *The Rough-Face Girl* (Martin, 1992) historically lived in longhouses, but the illustrator depicts these Native Americans as living in teepees. This is a clichéd view, and it can be very damaging in perpetuating stereotypes if we as adults are not cautious in the books we have in our classroom and home libraries. However, there are some children's books that are more accurate in teaching the cultural differences of others. A story called "Eric" from *Tales from Outer Suburbia* (Tan, 2009) is a touching story about a family who takes in a foreign exchange student and must learn about their guest and accept the differences between their cultures. It has a positive message about encouraging acceptance of the cultural differences between people, which is something that we want to help nurture in our students. Another book that helps discuss culture is *Going Home* (Bunting, 1996), which is the story of a Mexican immigrant family with the children who were born in the U.S. There is a difference in what "home" is for the

parents and the children, and when they take a trip to Mexico, the children realize how important their parent's culture and homeland is for them. Many books are available that depict culture as an important piece of society that is to be treasured and valued, and those books can have great value for students.

Third, children's literature helps students develop emotional intelligence. Stories have the power to promote emotional and moral development. Children's literature "contains numerous moments of crisis, when characters make moral decisions and contemplate the reasons for their decisions," an important skill for children to see modeled (Norton, 2010, p. 34). *Guji Guji* (Chen, 2004), for example, is a story about a crocodile who is adopted into a family of ducks. Ultimately he must choose between betraying his adopted family and going back to his own "species," and he decides to remain true to his beliefs and not betray his family. *The Scar* is an effective book to read with students in order to teach them about responding to grief, as it is about a boy whose mother dies. This requires a complex level of emotional intelligence, as many young children do not understand death. The topic of death would be more appropriate for an older grade level, but it is an important topic to discuss with students. Another book that encourages emotional intelligence is *Selma* (Bauer, 2002), which discusses what it takes for a young sheep to be happy. It is a philosophical story within a picture book, and challenges students to think about what happiness really is. *The Big Box* is a story about children who have their freedom taken away by being put into a box and the deeper problems that exist with not being given one's freedom. Children's literature encourages students to think deeper about their own feelings.

Children's literature is of value because it fosters personality and social development. Children are very impressionable during the formative years, and children's literature can help them develop into caring, intelligent, and friendly people. Developmental psychologist Jean Piaget says

that when students move from the pre-operational to the operational stage of cognitive development, they become less egocentric. Whereas students in preschool and kindergarten may be entirely focused on themselves, as students grow older they begin to take into account the feelings and viewpoints of others. Being able to understand other people's viewpoints and to not be selfish are important skills that adults must nurture in children, as Norton says that "acceptable relationships require an understanding of the feelings and viewpoints of others".

Finally, children's literature is of value because it is a timeless tradition, one in which "books are the major means of transmitting our literary heritage from one generation to the next" (Norton, 2010, p. 3). Classic stories like Dr. Seuss' *And to Think That I Heard it on Mulberry Street* (Geisel, 1989) and *The Cat in the Hat* (Geisel, 1957) are important books to read to children because of their literary heritage. For a younger audience, children could build their cognitive and language skills through exposure to Mother Goose rhymes. One example of a good collection of these classic rhymes is *Hey Diddle Diddle and Other Mother Goose Rhymes* (dePaola, 1998). Children in older grades can learn to appreciate the classic plays and messages of William Shakespeare in picture books that aim to make the plays more accessible. Many versions of Shakespeare's works are available in abridged and picture book formats, including *Romeo and Juliet* (Coville, 1999) and *The Tempest* (Mayer, 2005). Children are only young for a short time, and so we must give them access to a basic literary heritage of timeless books. Quality children's literature has the great power to captivate audiences for many generations.

Children's literature is extremely valuable in both the school setting and at home. Teachers and parents should both be able to differentiate between quality and mediocre literature, in order to give students access to the best books to encourage these important values of literature and considering developmental domains. Children's literature is valuable in providing an

opportunity to respond to literature, as well as cultural knowledge, emotional intelligence and creativity, social and personality development, and literature history to students across generations. Exposing children to quality literature can contribute to the creation of responsible, successful, and caring individuals.

Stories are the most powerful tool to entertain and instruct children. They are the most digestible vehicles for learning. A good story gives words to children's experience. Stories can release hidden dysfunctions; they can mould behaviour. They instruct. They explain reality, they provide role models, and they chart possibilities and horizons. They give meaning, they illuminate deep structures, and they carry forward the memories of the race. The most important idea that should govern the system of education is that of perfection, for developing the mind and soul of the student—a holistic approach to education by aiming at uniting science and humanism, ethics and aesthetics, material welfare and spiritual welfare. Education aims at giving freedom to understand, comprehend, analyze and then come to a conclusion; it also enables a child to understand the environment or nature, and how to respect it and be a part of it. On top of it the aim is to give joy to a child. Children's literature when used for classroom activities aims, first, to give pleasure and entertainment to a child and, then indirectly to give instructions. The most important part of education is to develop catholicity of mind to move from a micro- to a macro-world and ultimately to teach the norm of universality, which is a very important factor of Indian culture. One of the best examples of this is a poem by Tagore:

Where the mind is without fear and the head is held high;
Where knowledge is free; Where the world has not been broken
up into fragments by narrow domestic walls; Where words come
out from the depth of truth; Where tireless striving stretches its
arms towards perfection; Where the clear stream of reason has
not lost its way into the dreary desert sand of dead habit; Where

the mind is led forward by thee into ever-widening thought and action. In to that heaven of freedom, my Father, let my country awake.

India has developed its own unique children's literature that promotes national pride and culture. This culture or the love of it makes the soul of India. The hold of culture and tradition is so strong that one has to only see the vast display of children's books to realize that most of the children's literature in Indian languages is based on the traditional Indian literature like folk tales, mythological stories, retelling of the Ramayana and the Mahabharata stories, Jataka stories, Panchatantra and Kathasaritsagar and other popular tales of Birbal, Tenaliram and others.

The popularity of traditional literature is enormous and it has such a positive effect on the minds of children and youth that it has indirectly helped the youth to ward off the disruptive influence of the popular Western culture. The emergence of a new scale of values has led the youth today to look for material aspiration only. A subculture of youth has grown in cities, which celebrates western style of life. It is confined to educated urban middle class. Its appeal to the youth all over in villages is increasing because of media exposure. However, the youth that is properly entrenched in their roots and traditions are continually making pragmatic reconciliation between their preference for western lifestyle and the pull towards traditional rituals and religious beliefs.

This is the major advantage of fostering value-based education on our heritage and culture, which are nicely elucidated in our literary texts. Because of this the impact of the western style of life on our youth remains adaptive rather than substitutive in nature.

There is a growing concern today for the rich resource of Indian classic traditional tales, national heroes and folklore to be disseminated with a greater effort, partly because our

traditional storytellers and grandmothers are becoming more and more inaccessible. Comic books by blending words with pictures are being used to popularize our myths, legends and folk tales. These comic books produce a world of visual narratives and can be very educative in disseminating the universal values and a pluralistic culture of this country. In a Bengali local folk story, Manik Pir, a local faqir with the status of a folk god, evokes goddess Lakshmi, imploring her to help a poor Muslim hut builder, Murad Kangal. In no time, Lakshmi proceeds to prepare an elaborate meal to help Murad Kangal feed the two hungry faqirs, Manik and Gaj. This simple narrative evokes a shared memory, where religious and canonical boundaries hold little meaning and offer a pluralistic discourse, an alternative vision to the kind of polarized history that is being thrust on our children. Many people are quite sceptical of comics and think that they have a corrupting influence on young minds. However, if viewed from a different angle, comics can be used as a vehicle of education and can make education quite interesting. Amar Chitra Katha, Vivalok Comics, Gaurav Gatha, Adarsh Chitra Katha and Diamond Comics are described in India as a phenomenon in the press and are sold in millions. They are now used in a big way as vehicle of education, and for communicating social and cultural values, although many think that reading comics has become a disincentive to reading good books.

Such an apprehension and prejudices are deep-rooted and cannot be removed easily. One should not forget that comics can be extremely useful in introducing children to the world of words. They can be used and are used to impart education on a variety of subjects like science, nature, mathematics, general knowledge, history and so on.

Values and the School Environment

Introduction

Classrooms today are porous and in many ways effective learning spaces along with the environment outside the school. The wealth of knowledge that exists in the world has to be contextualized for the learner. For schools this necessitates strong bonds with the parent community, a dialogue with the community and learning from the vast resource of traditional and contemporary wisdom.

“The destiny of the nation is being shaped in the classrooms of today.”

- Indian Education Commission - 1964 what transpires in these rooms is thus critical for the individual and also the world that the learner inhabits.

The classroom is the crucible and microcosm of children's developmental world; its lessons have a long term impact on the community in the areas of social and gender justice.

The classroom setting teachers, time table, tests, recognition/ reward, report cards, peer relations, syllabi, textbooks impacts children, and forms the subtext of their world. Yet, as they grapple with the ‘formal’ elements of the classroom the essence of education, ‘the joy of learning’ and the ‘wherewithal to acquire life skills’ is lost.

As pedagogical techniques remain largely traditional, and schools and schooling non inclusive and hierarchical, the interaction between the different social strata also becomes limited and distorted.

The potential and actual space for values, peace and harmony in the classrooms for children remains unutilized. This alone can help the child to discover his/her true potential which is multi faceted. In discovering different talents of pupils the classroom provides an environment that is enabling and empowering.

School Ethos: Transforming Monologues into Multi-logues

The school is not merely a laboratory of academics. It is more importantly a space that harmonizes and promotes individual and societal development. Nurturing awareness and sustainability are intrinsic to the transaction within the classroom.

How can the school accomplish beyond the parameters of curriculum and syllabi?

- A school vision and mission that is inclusive, secular and sensitive towards the community, with an approach that is progressive and innovative, and promotes concern about what is happening at the local, national and global level, will serve to orient its students along similar lines.
- School Houses with names that inspire thoughts and acts communicate these approaches to the students.
- Clubs allow for the participation of students in an array of activities. Outlining the purpose and objectives of the clubs is useful before engaging the students.
- Assemblies that focus on values and related issues and other observances in the school calendar – International Women’s Day, International Day of Non-violence,
- International Day of Peace, Martyrs’ Day, UN Day or Hiroshima Day are likely to have a lasting impact.
- Recreation facilities allowing for a creative use of time, i.e., through a reading corner, painting or play, act as stress

busters and orient the students towards values.

School Image: The Aesthetics of Space and a Sense of Ownership

External beauty of the universe has promoted man to establish the concept of “GOD” whose very existence could explain the working of natural phenomena and unfold the secrets of many mysteries. It could also keep man within the bounds of his design, and in such bewilderment man could turn into a philosopher, seeker, a scientist, a spiritualist and a moralist who brought civilization to its present shape.

External and internal surroundings of a school exercise a powerful influence over the child suggesting his overall personality development.

A good school has to have certain basic ingredients for quality education to ensure overall personality development of the child.

- a) Infrastructure
- b) Humane environment
- c) Norms for self-conduct
- a. INFRASTRUCTURE
 - i. Well-equipped laboratories, library and reading room
 - ii. Residential quarters for the entire staff
 - iii. Modern teaching aids and facilities
 - iv. Abundant playfields with facilities for all major games and sports including a gymnasium and a place for meditation and yoga
 - v. Adequate facilities for a variety of co-scholastic activities including of an auditorium
 - vi. Facilities for the children to acquire and develop hobbies

- vii. Recreational facilities
- viii. Proper medical care for the students and staff
- ix. Well established and efficient administrative back-up
- x. Proper arrangements of water and electricity, clean and separate toilets for boys and girls
- xi. An activity cum-classroom fitted with TV, DVD/VCD player, audio-system, projector and material required for performing an activity to introduce a concept
- xii. Airy classrooms with adequate capacity.
- b. **HUMANE ENVIRONMENT**

A good school can provide humane environment for the children if it strives to fulfill the following conditions:-

- i. Nature in the Midst: garden with beautiful flowers and trees all around the campus, a fountain with water flowing towards the garden giving the semblance of a river, an artificial mountain giving an impression of the Himalayas and a telescope to watch the sky at night.

It is the solemn duty of a language teacher to involve the learners in such a way that they can feel joy, solace and tranquility while reading about multi-coloured rainbow, calm and quiet river, dancing daffodils and moon clouded in mystery. All these beautiful, lovely and natural objects will heal the spirit of the young generation, elevate their sensitivity, refine their hearts and develop their love for the whole universe.

- ii. The school ethos reflected through the liveliness, openness, the challenges of providing innovative learning experiences through posters, pictures, charts, bulletin boards, quotations of renowned personalities.

- iii. A place of prayer having signs of all religions in the symbolic form and celebration of festivals from all religions that

could orient the young minds to appreciate the positive features of the rich composite culture of our country.

Even simple topics like celebration of festivals such as Id, Diwali, Christmas and Baishakhi can be used by a language teacher to illustrate how social customs and celebrations bring delight and fun in our lives and make us more tolerant, humane and broad- minded.

- iv. The Head of school should provide a pleasant, non-threatening atmosphere and leadership in programme designing.
- v. The teachers of the school should be experienced, motivated and dedicated, and also present an atmosphere of cooperation with colleagues and free-discussion with the students on all topics pertaining to the development of a child.
- vi. Proper etiquette should be shown by all the members of the school community on all occasions.

c. **NORMS FOR SELF CONDUCT**

A ‘good’ school student should:

- i. Always aim high and make positive and ceaseless efforts to attain overall high standards of proficiency.
- ii. Be capable of planning and organizing things, his or her day-to-day activities and should be able to solve the problems.
- iii. Have neat and orderly way of life.
- iv. Carry out duties allotted to him or her with pride and a sense of responsibility.
- v. Have variety and depth of knowledge.
- vi. Have various interests and latent skills.
- vii. Be sociable by nature and a loving soul.
- viii. Be cooperative with peers and considerate and helpful towards juniors.

- ix. Have a deep respect for rules and regulations.
- x. Have moral courage to admit lapses and should not resort to cover them up with lies.
- xi. Have dynamic qualities like courage, confidence, stamina and tenacity.

The first impression of the school, as in all others, comes from appearance. In this context the school should provide a peaceful ambience. This means that all those who enter it not only feel welcome, but are also motivated and involved. This is only possible if there is a sense of partnership and the understanding that the school is not merely a place of work but the building block of the future.

This will find reflection in the following:

- **Display**

Charts and wall magazines providing information on various topics and happenings. They develop the creative and writing skills of the students and also involve them through participation as contributors and editors. These can be used to communicate values by focusing on people, agencies and initiatives in the community, nation or world.

- **Motifs**

The presence of quotations on core values and symbols help the students to familiarize and internalize these for life. Students can be asked to contribute their favorite symbols and quotes. The best contributor can be awarded within the class on a daily, weekly or monthly basis with a seal or a certificate. The contributors and workers can also be recognized in the morning assemblies.

- **Entry point**

Cleanliness and hygiene in the school can be a significant

factor in creating a positive energy flow. The involvement of students in maintaining the standard needs to be viewed as a step towards fostering respect for others, environment and the planet.

- **Nature spots**

A potted plant or a bunch of flowers in the classroom gives it a warmth and cheer that only nature can provide. These can more importantly be used to discuss the willful destruction of nature by man and why respect for nature should not be everybody's concern.

- **Presence of Volunteers**

The various parameters cited above would be soul-less without a human face. The presence of student volunteers, councils, clubs and groups that allow for the assumption of responsibilities not only provide a medium for creative expression and confidence, but also provide the first training in democracy.

- **Value Symbols**

Visual representations serve a powerful role by encouraging students to think along values focusing their attention on making correct choices. Students can be introduced to some symbols of values, such as peace and encouraged to research about others.

Respecting Individual and Common Spaces

Truth is not only to question but also to know what not to question.

Situations of conflict often arise as individuals transgress the unwritten rules of personal and public domains. Appreciating and being sensitive to the needs and limitations/ handicaps of others is a fundamental aspect in the building up of circles of confidence within the classroom though it can easily apply to any life situation.

Schools need to reconsider the “organization of time” and the connotations of the beginning and end of each working day. Right from the moment we step into the school and till we step out of it, is a profound link, for our lives are not compartmentalized but knitted into a continuum. This applies to each day, each week and year spent at school and the lives that we lead.

Linear time is limiting in each aspect of school.

Circular time on the other hand bridges the gap that exists in the spaces between knowing, feeling and action.

Things to do:

- Identify the values enshrined in the school mission and vision and how these are reflected in the curricular and co curricular activities of the school. Share these with your colleagues.
- Identify the values integrated in the curriculum of your subject and share it with your colleagues.
- Make a list of values which you would like to inculcate amongst your students through different co-curricular activities so that they can have a clearer sense of what’s most important in life. They can become responsible citizens.
- Make a list of co curricular activities which you would like to organize in your school so as to inculcate the values mentioned in article 51 A of the Indian Constitution amongst your students.

Collaborative/Co-operative Classrooms

A collaborative/co-operative classroom is one that works together as a team. Learning to live together is the essence of collaborative classroom. Today, a classroom is fragmented with economic disparity, linguistic differences and gender inequality. The ability to live together is integral to creating an equitable, non violent and a just society.

For achieving this end of building harmony and solidarity in a divided world, we need to underscore the social nature of human existence, and tap the many opportunities of communication and travel that bring the world closer.

Objectives

1. Development of processes within the group.
2. Development of group resource sharing skills.
3. Cooperation rather than competition.
4. Acceptance of the self and the other.
5. Development of decision making skills, learning to accept group decisions and rules and responsibility.

Focus Values

- Respect for diversity
- Appreciation and acceptance of differences
- Creating trust
- Sense of ownership within the group

Content

- Concept
- Working in groups
- Characteristics of effective groups
- Individual roles in the group
- Why we need to learn
- Co-operation
- Classroom practices for collaborative learning
- A values building culture

Group Dynamics

Human beings by nature are social and spend a large part

of their life in groups. This helps in humanizing and empowering people not only individually but also collectively.

In order to create effective groups, many factors are involved - collaboration, development of morale and self-esteem, equity and respect of the other. When all these factors come together, a workable grouping takes place.

Forming a Group

When groups come together an individual often feels threatened by the other because there is certain discomfort connected with the identification of roles.

This phase can be looked upon as a period of churning. Once structures, roles, tasks, procedure, etc., are set, the churning subsides and the group comes together for a common goal. Essentially the glue that binds individuals together is a common task.

The process of creating groups includes dialogues, communication, role play, making decisions and organizing. The group is challenged with the work in hand. One of the most powerful tools of getting work done is assigning a task to a group.

- a. Groups are characterized by:
- A clearly defined goal that is identified and achievable by all students.
 - Clarity among students about their individual roles and tasks.
 - The students share a sense of equality and ownership and take decisions collectively.
 - Openness and sharing among the members and leaders.
 - A friendly environment that is conducive for an exchange of ideas.
 - Observance of a code of discipline and conduct that

members have decided collectively and democratically.

b. Individual roles in the group:

- The individuals within the group have their own personality traits and can contribute towards the group as a whole by undertaking the following:
- Organizing and delineating tasks to others as leaders.
- Setting time frames for work assigned to be achieved.
- Reviewing tasks and offering constructive criticism.
- Providing opportunities to relax and enjoying humour in each other's company.
- Working in a group may sometimes lead to tension and conflict; an arbitrator and counsellor with the group can help iron out differences that arise within the group.

Why do we need to learn Cooperation/Collaboration?

Cooperation has become extremely significant with the emergence of globalization. In schools across the world, educators are aware of the divisive forces that have entered the classrooms bringing in fear, selfishness, bullying.

1. It has created a paradox which has strengthened virtual connections, and weakened and destroyed real life relationships. The act of a student not connecting in the classroom or thinking only about himself/herself has brought in extreme individual behaviour.

2. The world has become fragmented culturally, economically, socially and politically bringing in interdependence and insecurity. In a classroom which is a microcosm of this world, the societal influences can be seen where the strong and the weak, minority and majority, rich and poor feel equally threatened by the other.

Hence in these circumstances, the need for learning

cooperation has become critical.

3. A teacher has the responsibility of encouraging dialogue and a culture of working together. Today's classroom needs partnerships and collaboration for the future of children.

Cooperative classrooms encourage students to move from confrontation to coexistence, alienation to collaboration thereby bringing in mutual empowerment. Schools have become centers of salvation, not only in the minds of parents and children, but also that of the community. Teachers have to create a common humanity in our school system which will help to overcome the 'exclusivity', and help create an inclusive learning space.

A teacher is integral to building classroom communities on the basis of shared values. This would be the highest achievement of the group. A classroom that thinks and works together towards a common goal will automatically evolve into a learning community. This consciousness of strengthening commonalities and preserving and reconciling our differences within one broader community is a constant challenge that the teacher will face in his/ her classroom.

Today, unhealthy competition has become central to success whereby one's self-worth/esteem is only enhanced by defeating the other. This is a potential source of tension. Encouraging healthy competition with oneself, coming to term with one's own skills, abilities and constraints, and being able to work with them through difficult circumstances is possible through positive cooperation.

A Value Building Culture

The following activities might be instrumental in building values in the school:

1. Creating democratic spaces in the entire school system, from the basic auxiliary staff right up to the management, which

will be an example for students to emulate.

2. Creating mock parliaments where children can put forth their ideas and difficulties.
3. Creating a School Council whose representatives can be on the school management. This will help in understanding the needs and concerns of the student community, thereby creating a democratic system.
4. Encouraging staff to cooperate with each other for teaching, learning of best practices.
5. Bringing in students into the organizational spaces for all the activities of the school – Sports Day, Independence Day, Book Week, Human Rights Day, etc., enhance their 21st century skills- entrepreneurial, planning, organizational and communicative.

Every support extended by the home to the school allows learning to be more meaningful and contextual.

School, parents, and the community at large are responsible for satisfying the social and emotional needs of the young. Unless everybody comes together with the challenge of creating balanced individuals, the modern day youth can turn rebellious or even violent.

Home School partnerships in education for values allow the children to acquire values that help in

- personality formation beginning from an early age;
- developing a shared spirituality born of a critical and rational approach towards beliefs;
- respecting the historical heritage of values relating to culture and tradition;
- understanding the concepts of Human Rights and Democracy;
- adapting their lifestyle to resolve global challenges such as

caring for nature and sustainable development, social justice, terrorism, drug and alcohol abuse, etc.

Learning does not begin with the school; it starts much earlier at home and continues there even after the child is introduced to formal education. Parental participation is a must in the processes of education. Parent teacher partnerships are crucial to holistic education and both need to be convinced that their alliance is in the best interests of the child.

In the context of Values Education, the values and problem solving methods taught in classrooms have to be sustained and reaffirmed at home if they are to be internalized by the students. This alone can reinstate the role of parents in education, help in improving parent teacher partnership, and better the quality of life and relations at home as well.

The Home school Partnerships - Ethics and Values

While the rhetoric for imparting ethics and values among students is often heard, a clear understanding of the terms or the means of inculcating them among the young is not quite clear. This is partly due to the dynamic nature of the theme that needs to adapt and reinvent itself in a given context and partly due to the ambiguity that has come to be associated with Values Education programmes.

Why is it so important to nurture those ethics and values that inspire students? What are the advantages that accrue to the individual and society that make Values Education not only desirable but an urgent necessity as well?

A. Parents' Involvement

Parents' involvement in Values Education begins long before the schooling of the child and hence the home becomes one of the main agencies to be involved when planning any Values Education programme at school.

No human being is born with set values. Values are learned.

Initially values are transmitted by the parents, grandparents and other close relatives whom the child would interact with. These values are usually such that prepare a child to be accepted in society.

Learning to put things in an orderly manner, greeting the elders, respecting time by following the time schedule, restraining from simple acts of violence (like throwing objects, destroying property) are perhaps some of the very initial beginnings of Values Education. Most of the values are those which have been imbibed by the family from the society. During mid or late adolescence, the individual begins to question these values. As s/he participates in life's experiences, old values are judged and reshaped to form new values. Certain values are discarded and others become integrated into the self. As the child grows she/he begins to prioritize the values gained in early childhood. Values are also measured in terms of a changing society and individuals need the skills to ascertain what exactly their own values are. They need to clarify their values.

The stages of values development could be roughly divided as follows.

VALUE REFERENTS FOR DEVELOPMENT STAGES:

Adapted from Kohlberg, The Child as a Moral Philosopher, 2(4) 1968 PP. 24-30

1. Pre-Conventional Stage (0-7): I do so.....
 - Because my parents say so
 - Because doing so will get me appreciation/gift, etc.
2. Conventional Stage (7-10): I do so.....
 - Because you will like me better as related to peers, parents and teachers.
 - Because it is the law and I have to do it.
3. Post- Conventional Stage (18+): I do so.....

- Because justice requires it
- Because it is good for humanity

The child nurtured in a home with sound values and educated in a school that reinforces these values would, therefore, move along these steps.

She/he would.....

- review the alternatives available
- thoughtfully consider the consequences of the alternatives
- choose from the alternatives freely
- publicly confirm beliefs/values
- act on one's beliefs
- prize and cherish beliefs and individual behaviour
- act with a pattern, consistency and repetition indicating the value profile

In order to become an adult who is able to 'stand for' a particular value, know and act on that value, the individual requires to explore, think and try out those values in a real life situation. Thinking, feeling, imagining and clarifying aloud what is prized and wanted, takes time. It is a difficult process but it is rewarding because it improves the quality of life. Values are standards for action, but they cannot be absolute for all situations, people or cultures. The basis of all life is change. We must know how to change and reevaluate our values. This perhaps is far more important than having a fixed, even clarified values system.

Parents' involvement in Values Development

It is absolutely necessary that schools work with parents to reinforce the values identified as important. Here are some suggestions that could be incorporated keeping in mind the nature of the school population.

A. Work ethics

This would imply the co-related values of commitment, punctuality, fairness, sincerity, sharing, helping, independence, responsibility, humility and pride.

Parents could be asked to help by seeing that

- work assigned to the student is completed on time
- work assigned is done as far as possible independently
- the child develops his own responsibility for completing the work
- a sense of pride is created by laying emphasis on neatness, handwriting and innovativeness in the work done
- the child is encouraged to share his knowledge with others
- the child is taught to see that actions do have consequences and that
- they have to be forborne, however painful they may be
- While offering help, the child is still given independence to choose or reject the help. This helps the child to understand that the parent is there and yet she/he has the right to control the situation and make an important decision about his/ her own deeds
- children understand the importance of commitments and obligations as this affects others as well as themselves

B. Parent –Teacher Association:

Apart from regularly attending the Parent-Teacher Meetings the parents need to have discussions with the teachers. Their presence as audience and observers at various school programmes or as professionals judging competitions, delivering lectures, etc., are significant markers of the rapport they share with the school.

If parents willingly substitute for teachers on leave,

contribute to the community welfare projects of the school such as the blood donation camps, and volunteer for activities such as sports days and trips and excursions, then the bonds of trust and confidence are well in place.

This symbiotic relationship is not only mutually beneficial but also allows the school to undertake initiatives in the community which it otherwise could never have achieved. This then allows the school to serve as an instrument of social change.

The school can then launch itself into community projects like adopting a neighborhood community, opening vocational centers and run workshops in the community, organizing health check-ups and literacy projects (each one teach one) for adults. These projects provide the children with the rare opportunity to interface with people who are not like them, understand their problems and realities, and empathize with them. An attitude of caring and sharing is the cornerstone of peaceful societies.

The home and school should not only provide an environment that is a microcosm of the larger social milieu, but should also be able to spark change in the society.

Values through Partnerships

In order to counter this, there is a need to propagate values in ways that could be best understood by the learners. Values and ethics can never be taught in isolation, but must be an intrinsic part of the school's ideology, activities and practices.

The Knowledge, Skills and Attitudes that are part of the process of Values Education must be viewed as skills rather than being dogmatically imposed upon the students at any juncture.

While it is not possible to measure their impact quantitatively, the following partnerships may be kept in mind

while planning and implementing Values Education programmes/ activities.

Individual Values Focus

- Self respect
- Tolerance
- Truthfulness
- Respect for human dignity and differences
- Openness to new ideas and change
- Reconciliation
- Compassion
- Ability to access and utilize relevant information
- Caring and empathy
- Social responsibility and accountability
- Sensitivity to disadvantaged (economic and social background), disabilities, etc.
- Control over thoughts and actions
- Gender and caste sensitivity
- Environmental awareness
- Communication skills
- Critical thinking and problem solving approach
- Positive outlook
- Leadership and decision making qualities

Classroom Values Focus

- No discrimination
- Cooperative group work

- Respecting each other
- Peaceful resolution of conflict
- Recognition of diversity
- Respect for rules and regulations

School Values Focus

- School mission
- Varied and interesting teaching pedagogies
- Adults as role models
- Secure and non threatening climate
- Activities to promote international understanding, environment and sustainable development
- Staff development programmes
- Parent-teacher partnership
- Caring and provision for counseling
- Activities that focus on impact of conflicts and wars, and nuclear disarmament

Community

- Outreach programmes through Navodaya School Complexes
- Taking leadership initiatives
- Exchanges with other institutions
- Partnerships with other schools/ organizations
- Problem solving attitudes

The nature and scope of home-school-community partnerships are fundamental to the functioning of a school as an institution that not only imparts learning within the classroom but also extends itself beyond its boundaries as a social entity.

The fact that teachers and parents are the people who have the greatest impact on the child's life is an undisputed reality. Parents do not abandon their ward to the school. They remain deeply involved with the process of their ward's development and maturity through the years and in fact forge ties with the school that endure a lifetime.

Minimum Programme of Action

In the present social environment, it has become necessary for all schools to plan a 'Minimum Programme of Action' for Values Education in order to create a humane and caring society. The school is a good place to start as the teacher is a friend, guide and philosopher and can play a crucial role to in preparing the students for leading a life of dignity and self-respect as well as making a positive contribution to their nation and society.

Suggested Activities

- | | |
|----------------------|-----------------------|
| 1. This is my Class | 7. Bonding as a Class |
| 2. Shaping up | 8. Relay Race |
| 3. My Reflection | 9. Group Tangrams |
| 4. My Beautiful City | 10. Magic Squares |
| 5. A Human Machine | 11. The Thousand Maze |
| 6. Happy Birthday | |

Learn to live together

1. •'This is my class'

Activity will help in bringing the class together as a cohesive community.

Level: Secondary

Curriculum Objective: At the beginning of the academic year helps in managing the class.

Objectives:

- Helps the teacher and students to get to know one another better
- Develops a sense of ownership towards the class.

Material Required:

- A blackboard
- Three display boards
- Pens

Activity:

Say: "The teacher can ask the class how they would like to contribute to it. What responsibilities and duties would they like to assume?"

- Which values do they adhere to in their personal life or at home.
- What changes would they like to bring in the society? The same could be listed on the board.

Ending conflict Respect for women

Caring for the environment

- The children would choose those values they seek to bring into the classroom.
- These could be displayed on the classroom display board against the names of the student's contribution.

QUALITY

STUDENT'S NAME

Generosity

Nipun

Care	Rishabh
Respect	Ritika
Kindness	Atharva
Peace	Angel
Honesty	Ishaan

- This should be followed by a discussion. “How can the selected value be practiced in class and school?”

Note: It will be useful to review and always encourage students to motivate them and others to uphold the values.

2. ‘Shaping up’

This activity enhances co-operation and team work. Level:
Upper Primary upwards

Curriculum objective: Sports / helps in relaxing the group.

Objective: Learning to work together.

Activity: The children can be taken to the sports field or any open area. The class can be divided into groups of 10 each. They cannot change their group. The group that makes the biggest shape wins.

Discussion: Children’s responses on the following: Was it fun and enjoyable?

How did you decide the shape?

How did you go about creating the shape? Did you learn anything?

Note: The children may be confused to begin with. However, they will soon see that they can create a shape using their personal belongings and organizing themselves to stand in a particular position.

3. ‘My Reflection’

Self-discovery through mirroring of actions. Level: Primary and Secondary

Curriculum Objective: Sports —Enables individual students to understand the importance of their body language and non- verbal communication.

Objective:

- Conveying our feelings through actions.
- Understanding how our actions mirror our mental and physical state.
- Being empathetic towards others.

Activity: The students are asked to face their partner in an open space. Then one is given a feeling to express. The partner imitates the action that the first student is performing. Soft music can be played during the activity. After 5 minutes ring a bell and the partners can switch places.

For expression:

- Hurt
- Praise
- Joy
- Peace
- Compassion
- Anger
- Kindness
- Intolerance Note:
- Allow the children to have fun while doing the gestures.
- Students can also be asked to express a feeling.

- The acting will allow students to release suppressed feelings and visualize their own actions by observing those of their partner.

Discuss:

Ask children

- What did you learn from the activity?
- Did you enjoy the activity?
- Could you understand what was being enacted by your partners?
- What did you have to keep in mind while imitating the action?

4. 'My Beautiful City'

This will help students to share their ideas through the creative medium of art.

Level: Upper Primary and Lower Secondary

Curriculum Objective: It will help students to internalize values and understand interdependence.

Objective: Learning to work in groups.

Material Required: A chart paper for each group to draw and color.

Activity: The class is divided into groups of 6. They are asked to design a city that has a clean environment and good infrastructure for its diverse population.

Each group brainstorms what it needs to include before making the chart as a team. Each group makes a presentation about their dream city.

Discussion:

- What did you keep in mind while planning the city?

- How did each member contribute to the group?
- Do you think an individual could have created a better city or a group?
- How did the activity help you to learn about co-existence and cooperation?
- Other suggested topics – A day in my school A neighbouring country, This is my State.

5. ‘A Human Machine’

Children would understand the importance of each individual within the team.

Curriculum Objective: Sports – The activity would help students relax and learn to appreciate one another.

Objective: To make students understand and experience the importance of team spirit.

Activity: The students can be divided into groups of 6-8. Each group will organize themselves into a working machine – such as a car, train, sewing machine or any other. The group can decide which machine they want to portray. Each group will showcase their machine after 10 minutes to the other groups.

Discussion:

- Which machine did you build?
- Was it functional?
- How did each individual contribute to the working of the whole?
- What would happen if a part of the machine stopped working?

6. ‘Happy Birthday’

This will enable students to resolve problems as a group. Level:

Secondary and Middle

Curriculum Objective: Sports – Help the students understand the importance of non – verbal communication.

Concepts: Working as a team to organize themselves for tasks.

Objective: Helping students to understand the role of team work for accomplishing complex tasks.

Activity:

1. The task before the students is to organize themselves into 12 groups on the basis of the month of their birth. They have to identify other students who share their birthday month.
2. They cannot speak to one another during the activity and can communicate only through gestures.
3. The teacher verifies that the groups have been formed correctly.

Discussion:

- During a follow up discussion students can be asked:
 - Did you enjoy the activity?
 - Do you think verbal communication will help?
 - How were you able to locate the month?
 - What difficulties did you face?
 - Do you think other problems can be solved through collective action?
7. ‘Bonding as a class’

This activity teaches togetherness through the play – way method.

Level: All levels

Curriculum Objective: Helps build a classroom community from a diverse group of students.

Objective: Experiencing group coherence.

Activity: The class is divided into groups of 10. Ask each group to discuss, within their group, likes and dislikes with respect to-

- Food
- Colour
- Sport
- Book
- Dress, etc.

Discussion:

- What did you learn about your friends / class?
- What were the similarities / differences in the group?
- Were all members of the class in agreement in any area?

8. 'Relay Race'

This is an activity about co-operative and creative problem solving.

Level: All levels

Curriculum Objective: Sports – when you want to play an enjoyable group game.

Objective: Experiencing working in groups.

Activity: Divide the class into groups of six on the playfield. Let the groups organize themselves for the relay. Ask each group to decide who will run in which order.

Discussion:

- What did you have to keep in mind during the activity?

- Which group won? Why?
 - How can the groups performance be improved?
9. ‘Group Tangrams’

This is an activity about cooperative problem solving. Level:
Middle School

Curriculum Concern: Mathematics / Drawings/ Shapes/ to make the children familiarize themselves with geometrical forms.

Pre requisite knowledge: Information about Tans. How to make Tangram Puzzle.

Material Required: One set of Tangrams for each Group.

Activity: Introduce the puzzle. Divide the class into groups of six. The fifth one in the group will have a set of Tangrams and make a meaningful shape. The sixth one becomes the observer. The group that completes first wins.

Instructions to prepare Tangrams:

1. Draw a square of any size and name it ABCD.
2. Join A and C. Find the midpoint of AC and name it E.
3. Join D and E.
4. Find the mid points of AB and BC. Name them F and G respectively. Join F and G.
5. Find the mid points of AE and EC, and name them H and I respectively.
6. Join H and F.
7. Produce DE to meet FG at J.
8. Join I and J.
9. Cut all the seven parts.

Discussion: Did everyone participate?

- What did you learn by engaging in this activity?
- What did you learn about Tangrams?

10. 'Magic Squares'

This is an activity about cooperative problem solving.

Level: Middle School

Curriculum Concern: Mathematics / to make the children familiar with Magic Squares.

Activity: Introduce the Magic Squares. Divide the class into groups of five. Four in the group will take any set of 16 consecutive natural numbers and arrange them in a square using the “Cup Method”. The fifth becomes the observer. The group that constructs the maximum number of magic squares wins.

Learning from People, Events and Stories

Doing Your Best

An elderly carpenter was ready to retire. He told his employer contractor of his plans to leave the house building business to live a more leisurely life with his wife and enjoy his extended family. He would miss the pay cheque each week, but he wanted to retire and was sure that they could get by.

The contractor was sorry to see his good worker go and asked if he could build just one more house as a personal favour. The carpenter said yes, but over time it was easy to see that his heart was not in his work. He resorted to shoddy workmanship and used inferior materials. It was an unfortunate way to end a dedicated career. When the carpenter finished his work, the employer came to inspect the house. Then he handed the key to the front door to the carpenter and said “This is your house.... my gift to you.”

The carpenter was shocked.

What a shame! If only he had known he was building his own house, he would have done it all so differently.

But so it is with us. We build our lives, a day at a time, often putting less than our best into the building. Then, with a shock, we realize we have to live in the house that we have built. If we could do it over, we would do it much differently.

But you cannot go back. You are the carpenter, and every day you hammer a nail, place a board, or erect a wall. Someone once said, 'Life is a do-it-yourself project'.

'Your attitude and the choices you make today help build the house' you will live in tomorrow, therefore build it wisely.

REFLECT: Why had the carpenter done a sub standard job?

Self Esteem - Key to Success

In the month of May, 1893, Gandhi reached Durban. Accompanied by Dada Abdulla, one of the richest Indian traders in Natal, who also happened to be his employer, he went to visit the Durban Court. The European magistrate at the court instructed Gandhi to remove his turban. He not only disobeyed the commands of the magistrate but issued a protest letter to the press. This was, however, just the lull before the storm. The final provocation took place during his journey to Pretoria from Durban. It shook the consciousness of the young lawyer to such an extent that he assumed a staunch position against racial prejudice. This incident played a major role in carving out the future course of Gandhi's life.

Gandhi was travelling to Pretoria on a first class ticket, bought by his client. When his train drew into Pietermaritzburg, a white man entered his compartment and sought the help of an officer to move Gandhi to the third class compartment. This was only because Gandhi was a 'coloured' person, of Asian origin. When Gandhi refused to oblige the white man, a constable turned him out of the compartment to suffer in the bitter cold at

the waiting room. Humiliated and insulted, Gandhi reflected on his next action. It was at this moment that a steadfast determination took hold of him. He resolved that under no circumstance would he allow racial discriminations to get an upper hand. The larger cause of human respect and the honour of the Indian community became critical to him. After a few weeks in Pretoria, Gandhi called a meeting and addressed the Indian community, where he upheld before them the dismal conditions under which they lived. To represent Indian interests, Gandhi and other Indians, decided to form a permanent body. This organization was named the Natal Indian Congress and Gandhi assumed its leadership. At the same time Gandhi worked assiduously for the lawsuit that brought him to South Africa.

As Gandhi was preparing to return to India after the completion of his lawsuit, the news of a proposed bill, to be introduced by the Natal Government, reached him. This bill would lead to disenfranchising of the Indians in South Africa. Pledged by his fellow Indians Gandhi remained back and took up the issue. Although the bill was passed in spite of Gandhi's attempts, his crusade continued for twenty long years.

Education and Social Changes

Tremendous changes were seen in the spread of education in the nation during the second half of the Nineteenth century. Government used to provide support to private owned educational institutions. Various schools and educational institutions were also established by the government. There was increasing response from different sections of the society and people from lower strata of the society realized and extricated themselves from their miserable condition. For social development, various measures and steps were taken by social reformers.

People got a clear way of thinking through education and it was because of the information obtained through education that they began to differentiate between right and wrong. Various kinds of fouls were found in Indian society before independence. It was only as a result of education that people began to understand that they were wrong practices and should be put to an end.

Wrong practices which were found in Indian society were child marriage, sati, devadasi system and child widows. The most important problem which attracted the attention of educated progressive leaders was that of the child marriage. In Indian society, marriage of girls was performed as soon as they used to attain puberty. This practice got increased with the time. Various other problems got developed by this act, because of which it was felt by the educated Indians that it had become necessary to put an end on that practice. Practice of child marriage was become a national malady which was practiced by persons of all caste and creeds. This practice was opposed by majority of religious reformers and social workers, as they were

of the view that this custom was eating into the vitals of nation and was sapping the vigor of both its manhood and womanhood. Various steps were taken to bring about reformation in the prevailing system. A large number of reformers got inspired to raise their voice against practice of child marriage because they themselves witnessed sufferings arising from that practice in their own family.

An important tool to spread ideas of social reformers which was used by majority of reformers was by publication of articles and issues in the journals. It was also recommended by some experts that school going age of the girls should be increased to sixteen years and for attracting girls in more number to get enrolled in such schools, provision of lady teachers should be made there. It was with the help of weapon of education that led to abolition of circumstances which used to support the practice of child marriage. Thus responsible circumstances were put to an end; practice of child marriage came to be eradicated to maximum extent. An important step which was taken by the government was to rise the marriageable age of the girls to fourteen. Such efforts were stimulated by the education, which was given to all classes of people living in the nation. Thus education opened the eyes of people and made them realize that their existing conditions were unsatisfactory and inappropriate and there was a need to bring about a change in their attitude regarding system of marriage.

A cruel and inhuman social practice prevalent in certain parts of the nation was Sati in which widows used to get burnt themselves on the funeral pyre of their husbands. Various rules and regulations were passed in some parts of the nation because of which practice of sati was declared illegal and punishable act. It was due to the rise of education that practice gradually got disappeared.

Another evil which was and even still is found in Indian society is dowry, under which parents of bride have to give

various things to bride groom, which can be in the form of cash or in kind. Although various experts and social reformers have tried to raise their voice against this practice, but still this system cannot be eradicated completely. However, by education people have begun to understand that there is no need to provide any kind of dowry as girls are the valuable assets. Various incidences have come into light where educated girls have broken their marriages on demand of dowry by their in-laws.

One of a main problem or evil which prevailed on large scale in India society was pathetic condition of widows. Earlier, a woman was considered responsible for death of his husband because of which either she had to burn herself with his husband or had to live a miserable life. Widows used to live a neglected life and they were not permitted to wear any colourful clothes. In some parts of the nation, widows were required to get their hair shaved completely and they were not allowed to attend any festival procession or auspicious occasions in any way. Not only this, in some families, widows was used as source of entertainment and males of the family used to exploit them in different ways, and if they did conceive, then they were left with the option of committing suicide. It was the miserable condition of widows that roused the sympathy of elite who advocated practice of re-marriage of them, especially for child widows. Minds of several educated people got stirred by widespread education, which led to growth of rational spirit. In some parts of the nation, rulers were enacted which made widow re-marriage legal.

Another foul practice which got increased in the Indian society because of lack of proper education was known as Dharma Sastras, under which parents used to sell their daughter for money to bachelor or any person desirous to get married although in his advanced age. Various problems get arise among the families because of that social evil because of which attention of various educationists and reformers got attracted towards it. This practice was eradicated to greater extent the main

cause of which was spread of women's education and establishment of schools systematically in villages. Information relating to evils prevailed in society were provided to the students and especially to the girls by the teachers. Educated parents began to understand impact of such foul practices on their daughters because of which various social reformers came forward to put an end on that hollow practice.

Another social evil which was prevalent in Indian society mainly during post-independence period was Polygamy, under which rich people used to keep more than one wife. Such system was more prevalent in Muslim religion in which a male was provided the right to have more than one wife and he could leave his first wife by providing her khula or divorce. Earlier women found themselves helpless as they did not have self-confidence in themselves but now with education, quality of self-confidence has developed in women and now they have become able to earn their livelihood because of which they themselves get the decision to leave their husbands, who are unfaithful and immoral.

Today, no field is considered unfit for the women and everyone has realized the women power because of which men and women are considered equal in all the respects. Thus by turn of nineteenth century, Indian society got a modern look which had its tangible objectives of hope and confidence. Credit of imbedding rationalist and pragmatic outlook in the society is provided to the Western education.

With spread of education, people become more confident to raise their voice against various evils found in the society. Society and various sections forming it made considerable efforts for social freedom. Rationalist social psychology got developed in educated middle class people and they tried to spread their outlook throughout the nation. It became clear to common man that India could not be get freedom from clutches of backwardness without effective tool of education. It was

because of education that various evil practices found in Indian society were being eradicated. Thus, education brought about various kinds of social changes in Indian society and provided it its modern and developed look.

Today almost all the countries of the world have recognized the importance and significance of futuristic outlook, an important factor leading to which is the futurological research and writings which have been going on with so much enthusiasm and seriousness. There are various authors or writers who are being recognized as futurologists, whose views and ideas has led to development of concept of futuristic on international level and it has become quite difficult to select ideas or concept of futuristic which can fulfill needs and requirements of India.

Marked differences or changes can be seen in Indian society which cannot be ignored in any way. In reality, various kinds of social changes produce different kinds of impacts on society and it is one of main reason that considerable changes in Indian society can be viewed. Keeping in mind the sociological changes taking place in Indian society, various experts or educationists are of the view that Indian educational system is not appropriate and there is a need to bring about various kinds of changes or alterations in it. Before discussing about the kind of changes which are required to be done in Indian education system, it is first necessary to discuss about the kind of social changes which are viewed in Indian society. Various sociologists have pointed out specific features of the social changes, without discussing which, no discussion about the kind of changes required in education in accordance with social changes taking place in Indian society can be discussed, which are as follows:—

Characteristics of Social Changes

Sociologists are of the view that all the changes taking place in social structure of a society are termed as social changes.

Such kind of change can take place in social processes, social interaction, ideals and views of the people living in society and social organizations.

In a changing society, various kinds of changes can be viewed easily in every sphere of the life. Such kind of changes has a dual basis as they take place everywhere and affect every area of the life. Such changes do not have a worldly nature. Not only this, they occur in a proper sequence and their consequences tend to be reverberated through entire world.

It has been found by the sociologists that proportion of contemporary changes arising from the secondary consequences of deliberate innovation have much higher level in comparison to earlier times. A wider range of individual experiences and functional aspect of societies in modern world get affected to considerable extent by normal occurrences of such changes, the main reason of which is that there is hardly any feature of life which remains exempted from such changes. Nature of such social changes can be gradual or rapid. They can take place in a set order and can take place on continuous basis. Such changes can have an upward or downward trend and they can lead to progression and regression in society.

Majority of sociologists consider social changes without any kind of values, however there are some kind of social changes which take place just as ideological expression with a conservative or radical nature. Two important aspects of social life are continuity and changes as tradition and modernity go hand in hand. There are various factors which lead to social changes. Majority of sociologists consider demographic, cultural, political and technological factors to be of utmost importance. To meet changing demands and challenges, modernity and change are required to attain new levels of knowledge of technical know how. Such kind of conditions leads to social changes in different spheres of the life. Various kinds of social changes are result of tensions and conflicts which

get arise in society from time to time. Differential values of the old and young and views of educated and illiterate lead to development of social conflicts.

Social changes take place as a result of inherent potentialities which are found within a system, an important feature of which is that each super system has the germs of its own decline. Social changes also take place as a result of various social inventions. To denote the gap found in between the material culture and non- material culture, word Cultural Lag is being assigned by some sociologists. Various kinds of social disorganizations and social problems get arise as a result of cultural lags.

In addition to the features of social changes, some sociologists have also put forward features inherent in contemporary global social changes, mention of which are as follows :—

Features of contemporary global social changes were first mentioned by Alvin Toffler, who was a pioneer futurologist cum sociologist in the year 1970. He observed that at that time, a roaring current of changes was taking place in the society, which led to a greater shift in value systems of the society. He found acceleration of changes taking place in his time as an elemental force, which led to various personal and psychological consequences. Probability of getting massive adaptation breakdown was massive till mankind do not learn to control the rate of change in their personal and societal affairs. Majority of people were of the view that various kinds of changes were taking place at faster pace and human beings were unable to find any kind of control over those changes.

Toffler realized that majority of people including educated and sophisticated people kept on denying the existence of any kind of change as they recognised it threatening. People who used to understand that various kinds of changes were taking place intellectually; even they did not internalize that

knowledge because of which generally various changes taking place in society were being kept out of notice or attention by policy makers. In his views, knowledge had a flexible nature and by accelerating change implies accelerating knowledge acquisition and fuelling the engine of technology. Without translation, acceleration remains within. Inner equilibrium found in human being had got disturbed by rising rate of changes taking place in the society throughout the world.

In everyday life, feeling of transient has taken an important place as a result of rapid changes taking place in the society. By it, various kinds of changes take place in mood and feelings of human beings. There exist a kind of organizational environment around the human beings and they are tied to it in five different manners. Acceleration taking place in the society become force shortened and telescoping within short period of time because of kind of relationship existing in between the human beings and organizational environment found around them. Duration of life expectation of those relationships has declined to a considerable extent, which once used to have longer durability. Various kinds of tangible feelings get arise as a result of these abbreviations and these compressions and it is because of such processes that human beings feel a kind of rootless within their lives.

The main cause which led to long durability of relationship in earlier time was that at that time, human beings used to live a life of low transience, but change will take place in future in this condition as people in future time will lead a life of high transience, as a result of which durability of all the relationships will get declined. To match throw away products, a throw away mentality was being developed in the society, which give rise to radically altered values. Spreading of disposability through the society also lead to decrease in durability of the relationships, because of which human beings can remain attached or related to one particular object or concept

for short period of time. People are getting affected to a lot of extent by process of alienation in the wake of various changes taking place in the society. Relationships get shattered within short duration of time as people bring various kinds of changes in their lives rapidly. People find themselves get relocated psychologically difficult as a result of simultaneous rupture of entire range of existing relationships. Various kinds of problems has got developed in the society as a result of technological development for which human beings were never ready to accept.

The rate with which turnover in value system is getting is much faster than ever before in history of mankind. Value system gets altered in short period of time because of which no one can expect existence of prevailing value system for long and considerable period of time. People in the future time will make their choices in a new way and with new perspective. Value system is getting collide, which is being confronted with blinding array of new consumer products, services and educational system. Life style is being consumed by the people with new perspective in much more the same way as people of old time used to consume the ordinary products. Cultural shock is being experienced by majority of people because of rapid and unanticipated changes taking place in the society.

Toffler was also of the view that in the future, living places will turn out to be electronic cottages, in which majority of people will work for their livelihood. More significance will be given to social gratification by the people in whom they will try to attain all kinds of luxuries and comfort. Psychological gratification will become matter of more concern and people will become more self- disciplined.

The main aim of presenting views and ideas of Toffler is that these can be considered as basis for those changes which are required in educational system of India in future to meet the needs and requirements of new societal pattern.

Before discussing the kind of changes required to bring in Indian educational system, it is first necessary to discuss the kind of social changes taking place in Indian society at present time, which are as follows :—

- Due to various processes like westernization, industrialization and secularization, various kinds of changes can be seen in Indian society. Super industrial societies which are now sweeping the entire world is affecting Indian society to a considerable extent and people of India are getting more and more affected by hurricane of such changes.
- Various features which were once being propheted by Toffler in his views are getting emerge in Indian society, because of various reasons some of which are technological development, growing interference of multinational companies and powerful contact with foreign nations.
- People belonging to middle class situated in urban areas do not possess any faith in their nation and find it very necessary for their existence to have at least one of their family members in foreign country who can remit them money or other assistance in kind. This kind of tendency has become very common among middle class people. A large proportion of Indian population now belongs to middle class section of society who influence every sphere of life to some or little extent.
- Democratic set up always situate on some fundamental assumptions, one of which is mentality that nation is a single country and that all the people living in it has equal claim on it. Such kind of thinking or assumptions are getting faded in Indian society.
- Although various kinds of social changes can be witnessed in Indian society, but still differences found in between the promises and performances is very vast, and because of demolishing of value system, various beneficial results of the programmes have not be achieved till now.

- Various gains are being obtained in economic condition of the nation, but they have remained limited to specific portion of the country because of which gap found in between the haves and have not is getting wider and no policy of government is getting fruitful results.
- Growth with justice has now become a political compulsion, which was till earlier times were only a political slogan.
- Pace with which government policy of privatization and individualization is developing has increased to considerable extent.
- Although India was considered an agricultural nation, but now people getting engaged in service and industrial sector has increased to considerable extent because of which a vast increase is being witnessed in percentage of people living in urban areas, by which population density of such areas have increased to considerable extent and because of such societal changes, far reaching changes are taking place through the society.
- Various unresolved tensions, conflicts and incidences of violence have eaten up and have subdued social life of Indians. Students feel themselves lost in mass of contradictions and confusions, as false virtues and heroes are being worshipped in today's time. Such kind of tendency cannot be found in any time in the Indian history. Our nation is getting flooded with corrupt politicians and has become one of a leading nation having maximum percentage of corruption prevailing in the society.
- One of a harmful consequence of social changes taking place in India society is deterioration taking place in moral system. Indians are now suffering from a condition of degeneration of consciences and uncontrolled dissolution of value system. Corruption, violence and public decency are some of the forms in which such condition is being manifested.

- The level of hysteria found in Indian public life has increased to a considerable extent and chances of its increase are even more in near future.
- Government has taken various steps to bring about planned and equal development of the society, as a result of which Indian people have got divided into two categories, namely, haves and have-nots. People belonging to the haves category possess good education, good sources of income and high living standard, while people belonging to the have-nots category do not have reliable and high living standard, because of which their probability of getting higher education remains less, which plays an important role in keeping their life standard low throughout the life.
- Devaluation of various democratic institutions and conventions has taken place in today's Indian society. Against critical press, different vindictive actions are being taken. There is a marked increase in political influence. The practice which has reached new heights is corruption.
- Indian people live in a state of nervous disposition with a sullen and diffident perspective. In each sphere of the life, condition is getting worse and there are very least chances of getting it improved. Issues of widespread corruption and large incidences of violence have become important part of all kinds of public debates and discussions.
- Religious fanaticism has got developed to a considerable extent. Along with it, various kinds of technological developments have taken place which result in loss of nerve down the line in the society.
- In the field of agriculture, Indians have made use of developed technology, by which we have now become self-efficient in food. Not only this, we are no more required to borrow or take help of other developed nations in emergency conditions like draught.

Above mentioned status of Indian society reveal a developed and progressed condition by which our nation has attained an important place in world economy and got a status of high-tech nation.

Changing conditions of the society has led to development of new kinds of needs, for fulfillment of which, it is very necessary to bring about a change in the educational system of the nation. If viewed from this point, various kinds of defects or drawbacks are being found in present educational system, some of which are regimentation, rigid system of grouping, grading and marking, and lack of individualization. It has been found by the experts that present educational system do not fulfill the learning needs and requirements of the students as various kinds of limitations are found in its curricular pattern.

It is because of drawbacks found in educational system of the society that even highly educated persons find it difficult to adjust themselves in accordance with fast changing conditions. Various educationists have pointed out on drawbacks or shortcomings found in present Indian educational system. An important limitation which leads to illiteracy in the nation is that education and especially high level education has become very expensive by which its scope and area has remain limited to people belonging to upper middle class section of the society. There is lack of proper co-ordination between needs of the students and curriculum used in the educational institutions.

Some educationists are of the view that curriculum adopted in the school only makes the learning process full of confusion and complicated. In today's time, schools have lost democratic touch from their management because of which in students, those qualities cannot get developed which are required for proper functioning of democratic set-up. Various social institutions are getting dominated by educational institutions by which educated persons get failed to play active role in such

institutions.

Subjects or activities which are being included in school curriculum are in such a nature that they only lead to destruction of creative powers of the students. All kind of shortages are found in Indian educational institutions, which make educational standard low and arose situation in which there is lack of decency. A nature of moral contradictions is found prevailed in the nation because of inefficient educational system.

Majority of the educationists and experts are of the view that time has come when it has become of paramount importance to make Indian educational system free of all kinds of drawbacks and shortcomings. There should bring about revolutionary changes in the curriculum and school curriculum should be designed with a future focused orientation. A need to bring drastic changes in the learning process has arisen. Such kind of education should be provided to the students in the educational institutions where they can learn to manipulate different kinds of data. An important ability which should be developed in the students is technique by which they can understand to discard old ideas and to replace them with new and appropriate ones.

No rigid set of values should be imposed on the students. Various kinds of formal and informal activities should be included in the curriculum, by which students can define and understand their values properly and can make use of them in their life. Proper education of social sciences should be provided to the students by which they can understand kind of changes taking place in the society and learn the technique to put forward various corrective and innovative actions. To invent the future creatively, students should be encouraged to transcend past experiences properly. They should learn to recognise the sound means of implementation of their values in reality.

Through education, students should be made able to understand not only their present requirements and needs but also

their future needs also. They should be able to understand that what they want to do in their near future, or after getting school or any kind of education in formal institution. Various techniques or means other than text books should be employed in educational institutions for bringing about a change in learning technique. Proper opportunities should be provided to students to get participated in important or significant community activities, which can be done by making arrangement for mobile education. Involvement of parents of the students should be increased in learning process.

Students should be taught in such a manner that they can adjust themselves in accordance with ever changing societal conditions. They should be learnt to cope with problems and conditions arising out of changing society. Relationship existing between educational theory and practice should be modified to maximum possible extent in positive manner.

Educational system should be designed while keeping needs and requirements of society in the mind. Such educational system should be developed which can prove to be socially useful and individually creative. Not only this, great importance should be provided to the building structure of the educational institutions, as they influence students or persons getting education to a lot of extent. New programmes should be introduced in the institutions which should be designed while keeping in mind the people belonging to minority or backward classes. Various techniques of highly developed nature should be employed for imparting education.

Government should provide all the necessary help to the students by which they can get themselves enrolled in the educational institutions. An important step which should be taken by the government is to cut down the fee structure of institutions. Such conditions should be developed by government and private institutions by which students belonging to backward section of the society can get opportunities to

obtain higher educations.

As teaching is imparted by the teachers thus provision of highly qualified teachers should be done. There should be rigid and well defined criterion on basis of which selection of teachers should be done. Teachers of twenty first century should concerned themselves with development of intellectual resources of the students. Overall development of personality of the students should be their main objective. Higher education should be primarily concerned with developing the mental capacities of the students to cope with different kinds of problems arising in different spheres of the life. Opportunities for ad-hoc learning's should be provided more to the students, as only through it educational institutions can assume new positions of importance.

There is need to produce such an educational system by which qualities of equalitarianism, creativity and rationalism can get arise in students. Subjects like science and technology should be provided more importance in the educational curriculum by which they can bridge gap existing between the world of study and world of work. Self evaluation system should be used in place of examination system. Thus it can be said that there is need to change the very model of system of present Indian education system as dimensions and intensities of exploitation and oppressions are increasingly to considerable extent in the society. There is need to bring various kinds of changes in the traditional model of education prevalent in the society, without which we cannot face the challenges developed by technological development taking place throughout the world.

Value Education Through Comics and Short Stories

An animated debate is going on in our country about the introduction of values in a systematic and planned manner in educational institutions. While most educationists agree on the need for introducing values into the system of education, there is little agreement on how this could be done without creating unnecessary controversies. The major problem facing education in India, however, may not necessarily be the issue of values, but the rambling of the whole system.

Somewhere along the line of its evolution, our education appears to have lost its direction and as educationists, most of us are ready to throw in the towel, not knowing what to do with ourselves, our students or, for that matter, with the system as a whole.

A large number of enlightened educationists in India are beginning to realise the inadequacy of the system. Imparting considerable volumes of haphazardly organised information, a sizable portion of which is unfortunately redundant and obsolete, and equipping students with a few rudimentary skills, cannot be called a comprehensive or all-round education. We must look at education as a creative and continuous process, with the aims of enabling individuals to discover their latent capacities and to develop them and, at the same time, arraying them with those skills, attitudes and qualities that would enable them to positively contribute their share towards bettering the condition of the world. One of the reasons that the NCERT and the other like-minded institutions are so eager to reintroduce values in the system of education is, perhaps, the realisation that scientific, technological, economic

and political means are, by themselves, not in a position to solve the complex problems of our society.

According to Dr Eloy Anello — At the heart of the global crisis afflicting humanity, there is an underlying crisis of values, which manifests itself in the social, economic, political and environmental spheres of human existence. The crisis of values is part of the root cause that has generated the vacuum in moral leadership that permeates all levels of society.

Value education, however, should not be a mere attempt at teaching children virtues, as this, by itself, serves a very limited purpose. Nor is the aim preaching or teaching students what is good or bad. Almost all the dishonest people in the world have heard the saying that ‘honesty is the best policy’. They know very well about honesty and expect their own workers to be honest, sincere and hardworking. But this knowledge and their expectations of how others are to behave have very little bearing on their own behaviour. Mark Twain, in one of his writings, says (I do not remember the exact words) that ‘to be good is noble; but to tell others to be good is nobler and less troublesome’. That is exactly what most of us do in the guise of value education. We keep telling our students that they should do this or that, but often fail to do what we preach. We expect our students to do as we tell them and not as we do. Any kind of education, whether secular, social, moral or spiritual, takes place at three basic levels: in the family, in various institutions of society and through individual's own volition. If we do not actively teach something positive to our children, something that would play an effective role in shaping their moral character, they would inevitably imitate the immoral and violent behaviour that they see on TV, in the cinema halls and in many other institutions of society.

Hence, our greatest challenge is to control and counter the negative tendencies and criminal attitudes that have so deeply permeated our society, through planned and positive

educational programmes and by using every means available at our disposal. An effective programme of value education calls for active co- ordination between all the institutions of society and family. Educational institutions in general and teachers in particular have a great role to play in this process.

Teachers committed to the task of those qualities that they are striving to teach. There is no integrity in teaching children to abide by a principle that is violated by their teacher. The other issue that needs to be carefully handled is that many of our schools are in one way or the other involved in promoting competition, greed, selfishness and elitism. These phenomena cause anxiety, envy and a whole host of decidedly unspiritual qualities and feelings among the students. To bring about true progress, educational institutions must help students to enhance their understanding of scientific and spiritual principles. These principles, when taught in harmony, will enable the students to have a holistic view of the world. According to Dr Dwight W. Allen, As we remain ignorant of scientific principles, we abuse ourselves, our environment and our resources. The litany of such problems is well-known: from higher mortality rates traced to infectious diseases to the hazards of toxic waste. As we remain ignorant of spiritual principles, we also pay the price of chaos and suffering in the world: from our refusal to end war and create unity in our one human family to the discrimination against women and consuming material greed.

—From a paper on ‘Education and the Spiritual Development of Mankind’, p.2

Further, to make formal education an instrument for imparting value education, it must become service oriented. Service to humanity must become an integral part of our educational system. We must, however, realise that allowing people to serve as they wish could actually prove chaotic and counterproductive. It is here that we must pay attention to the role of institutions in channeling people's desire to serve into

right avenues of service. Only very few individuals would, through their own initiative, embark upon a path of service.

The majority of people need to be guided and offered opportunities to serve others. It ought to be realised that spiritual growth cannot take place in isolation. If individuals are not involved in acts of service with the help of institutions, their real development will be hampered.

Value Inculcation Through Stories

While experimenting with different ways of imparting value education in various programmes organised by the Foundation for Advancement of Science, we soon realised that when values are defined according to the interests of powerful groups, they can perpetuate undesirable social conditions and foster resistance to change. For instance, obedience, humility and trustworthiness are wonderful virtues to possess. But people possessing these virtues could easily be manipulated and exploited by unscrupulous and venal political leaders. Thus, along with teaching moral values, students must also be helped to acquire those skills and attitudes that would empower them and help them make the right choices in life. When virtues are practiced willingly and wisely, they become effective instruments for one's spiritual development and the transformation of society. But if they are forced on people, they lose their significance.

Hence, the main challenge before the Foundation for Advancement of Science was not whether or not to teach values, but how to make value education purposeful, effective and, at the same time, interesting. Contemplating the issue, it soon became evident that one of the most potent instruments for imparting values was storytelling. Many of us still remember the stories narrated to us by our parents or grandparents and are fully aware of their influence on our lives. The compulsions of living in nuclear families and economic pressures have, however, deprived the children of this age of the great benefits of

interesting and value-laden stories.

Parents of today have no time for their children. Hence, instead of listening to stories, our children are exposed to movies and TV programmes that are full of sex and violence. To counter this, the Foundation came up with the idea of publishing a children's magazine that would, to some extent, play the role performed by our ancestors in familiarising children with moral stories from the rich source of their cultural heritage. That is how *Uncle Hathi*, the Foundation's children's magazine was born. As we gained experience, we realised that for stories to be effective, they had to have certain features.

In the first place, the story narrated had to have a clear message—a message that was repeated in different forms throughout the story. Humour was another important element that had to be introduced in the stories to make them more readable and more enjoyable. It was not long before we discovered that stories had to be short and sweet.

Children have a tendency to ignore the lengthy stories. Further, it soon became obvious that stories were far more effective when presented in cartoon strips. The cartoons would reinforce the effect of the message contained in the story and make the story more interesting. Since our aim was to go beyond the mere narration of a few stories with moral themes, we had to be clear in our own minds regarding what was it that we wanted to achieve through *Uncle Hathi*. We came up with many answers, but the key seemed to be to make children realise that their behaviour was the result of the choices they made. They had the power to choose to do good or to do bad.

In the final analysis, behaviour was simply a matter of choosing between several alternatives. If this were the case, children had to be taught about choices and alternatives and that choosing required facing the consequences of one's decision. Hence, *Uncle Hathi* became an instrument for conveying the message to children that only with good and noble choices could

they gain merit. At the same time, children had to realise that their bad choices could unfairly influence the lives of others.

In other words, the purpose of value education, in addition to making children noble and pure, had to be to help people to collectively improve their choices and come closer to being the agents of transformation and justice.

It must be mentioned here that any approach to value education must be multi-faceted and all-inclusive. To make value education more effective, we must also come up with measures that would mitigate the negative influence of the outside forces on children. This requires a comprehensive plan of action that would include parents, educationists, decision makers and all those involved in the process of bringing about social change in the world.

Value Based Higher Education— Towards Academic Excellence

The destiny of India is now being determined in her class, rooms, as new strides in scientific progressiveness and technological advancements have touched the pinnacles and stupendous feats have become the order of the day. In a world based on science and technology, it is education that determines the level of prosperity, welfare and security of the people. “On the quality and number of persons coming out of schools and colleges will depend our success in the great enterprise of national reconstruction”. This has rightly been quoted by the Kothari Commission in its report and went to the extent of the necessity to impart social, moral and spiritual values, that “a serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life needs and aspirations of the people cannot afford to ignore this purposeful force”. It also enumerates that” if this change at a grand scale is to be achieved without violent revolution, there is instrument, and are instruments only, that can be used - Education”

In the Indian Union there are more than 240 Universities and about 9,700 colleges and educational Institutions that are imparting higher education and about 3,50,000 teachers and 70 lakh students belonging to the educational and co-curricular disciplines. In the present situation, the higher education institutions such as Universities are the centers for academic excellence.

HIGHER EDUCATION

The UNESCO conference on Higher Education in Africa held in 1962 declared that, “Higher Education is defined as all types of education provided in institutions such as universities, liberal arts colleges, technological institutes and teachers’ colleges for which:

(a) the basic entrance requirement is the completion of secondary education (b) the usual entrance age is about 18 years and (c) in which courses lead to giving of a named award”.

In 1984 UNESCO report defined the higher education as, “Universities and university level institutions offering regular and post secondary school degree/diploma/certificate education. It was further clarified that post secondary school would mean instruction following upon the completion of ten to twelve years of schooling as requisite to University entrance”.

Moreover, Britannica pointed out that, “Each nation uses its own nomenclature for its various educational institutions and programmes. Many countries, for example use the term school to describe an institution of higher education, professional institutions such as a medical institute or law school and the word college, on the other hand, is frequently used to describe an institution of secondary education”. Although all institutions of higher education provide courses in different ways for the education of those who, at 18 years of age, are described as adults and who do not wish to proceed to an institution of higher education, but who wishes to continue their education.

Aims and Objectives of Higher Education

In the early stages of development of the human society, education was imparted in an informal way, that is by interacting with fellow beings, internalizing with the behavioural patterns of others and understanding and interacting with environment. Experience accumulated knowledge of social and natural phenomenon grew and institutional arrangements

were made to pass, this accumulated knowledge to the future generations.

The institutional arrangement helps people to acquire the accumulated knowledge and benefit them from past experience. While applying this knowledge to real life situations they develop capabilities to observe facts, interpret and reflect on these. In this process people also generate new knowledge.

Keeping in view the stages of development of an individual from childhood to adulthood, the institutional process of education is designed in several stages. First stage is designed to acquaint and prepare an individual for learning through written and spoken medium; the second stage, to pass on basic information which makes an individual aware of the body of knowledge; the next stage, to help an individual to acquire in-depth knowledge in a discipline and develop the ability to analyse the same and the last stage, to provide training in capabilities to verify information and generate new knowledge.

So long as information and knowledge were limited, methodologies of teaching and learning did not acquire much importance. But explosion of information and knowledge have made it imperative that an individual be enabled to develop capabilities to acquire and process information interpret it and choose the one most relevant in a particular situation at a given point of time.

It cannot be over-stressed that the educational process does not mean passing on the information only, but is concerned with development of analytical, critical, problem solving abilities, innovativeness and creativity appropriate to the level of development of an individual. In developing, these capabilities, methodologies of the teaching-learning process from the first to the fourth stage play a significant role.

Researches have also shown that the effectiveness of educational process depends on the methodologies of teaching

and learning adopted at these various stages. It is, therefore, imperative on a teacher to be aware of the methodologies of teaching and be able to adopt appropriate methodologies to achieve the desired results.

The type of methodologies employed at any stage would depend on the objectives of teaching-learning at the particular stage. Accordingly, the methodologies of teaching at the higher educational level, depend on the broad objectives of higher education and the objectives of teaching at this stage. It may, therefore, be pertinent to discuss the objectives of higher education.

As stated earlier, at the level of higher education, i.e., at the third and fourth stages, students are helped to acquire in-depth knowledge in various subject, disciplines, the capability to analyse and verify it and generate new knowledge. In other words, objectives of higher education are to develop those capabilities in an individual which help him to conceptualize a phenomenon or situation and enable him to contribute to societal development through his knowledge, skills and know-how, as well as by generating new knowledge. Accordingly, the objectives of education at the under-graduate and post-graduate Level are :

- (i) imparting in-depth knowledge of the subjects concerned;
 - (ii) developing critical and analytical abilities;
 - (iii) developing the ability to relate and use this knowledge in real life situations.
 - (iv) developing vocational and professional skills;
 - (v) developing social, cultural and aesthetic values.
- i. In-depth knowledge

At the higher education level, a student should be taught various concepts in the preferred subject or discipline. He should also have knowledge of the scope of the subject, process

of its scholars. To acquire this, a student should be enabled to reach the correct source of information, comprehend involvement and confidence in understanding and articulating his views on the subject.

ii. Analytical and Critical Ability

Although it is important to have in-depth knowledge of preferred subjects, but in order to form his own views, it is necessary that a student is enabled to look at the information and knowledge critically and analytically. For this, the student should be made familiar with different points of view, he should have a strong logical base and an open and rational mind.

iii. Use of Knowledge

The purpose of acquiring in-depth knowledge and its critical and analytical assessment is to ensure that knowledge is used for societal development and for the progress of human society. Therefore, the teaching-learning process at this stage should enable a student to relate the acquired knowledge to real life situations, and further strengthen the human values of equity and social justice.

iv. Development of Skills

Application of knowledge implies skilled formation in students to do a job. Therefore, teaching-learning process should provide adequate opportunities to students to acquire skills and develop confidence to apply the same in real life situations as it warrants.

v. Social, Cultural and Aesthetic Values

Development of social, cultural and aesthetic values depends on total social environment. Nevertheless, development of these values are also greatly influenced by overall environment of an institution, role played by authorities, teachers, fellow students, and presentation and discussion on culture and objects of aesthetic taste. Institutions and teachers

should therefore, provide opportunities to students to develop proper social, cultural and aesthetic values.

No single methodology of teaching and learning can help in promoting all the objectives of higher education. For example, if it is intended to pass on information, narrative lecture may be adequate. However, when the objective is to inculcate analytical and critical abilities, it would be necessary to familiarise the student with different points of view on a particular subject and give him an analytical orientation. Unless a student is given opportunity to analyse a phenomenon himself and offer his critical comments on a subject, this objective cannot be achieved. A different methodology may be needed to offer this opportunity to the student. If a student is expected to have ability to verify facts, it is necessary that he is given an orientation to look into various sources of information and methodology to verify facts. Similarly, if it is expected from a student that he should be able to use this knowledge in the real life situations, then he should be offered opportunities for relating the knowledge and being able to apply the same. The attainment of different objectives need different approaches and methodologies.

Recent researches in the learning behaviours of students have helped to improve the old methodologies like the lecture method and develop different methodologies of teaching at school and higher education levels. These different methodologies help to promote the wider objectives of education. A brief mention of some of these methodologies which are being discussed in detail in this volume is being made here so as to broadly relate them with the first three objectives of education viz, imparting in-depth knowledge, developing critical and analytical abilities and application of knowledge to the real life situations, as this volume is mainly addressed to those objectives.

The presentation of information and knowledge by the

teacher has been one of the oldest methods of passing on knowledge. This method helps students to acquire information and knowledge from an individual teacher. Therefore, a teacher becomes the source of information and knowledge. The narrative and analytical lecture method with some aids like chalk-sticks, blackboard, slides and overhead projector can be useful in helping students to get information and knowledge relating to a particular subject from the teacher. If in a lecture, questions are encouraged, it helps in removing many of the doubts pertaining to the information and views presented by the teacher. However, in this method students generally are passive recipients, but for on occasional questions, doubts on information presented are rarely expressed. This method, however, does not promote other objective of education.

Inter-Active Methods

As distinct from the lecture method, interactive methods viz, question-answers, group-discussions, seminar and workshops, offer opportunities to students to exchange views through dialogue, which in the process helps a student not only to articulate his point of view but also help look at the phenomenon in a more analytical and critical way, as in a to dialogue quite often different view points on aspects are brought out. Therefore, such methods, while giving opportunity to the student to articulate and building self-confidence help to promote analytical and critical abilities. Different interactive methods have been developed to promote these objectives.

Application of Knowledge

Application of knowledge requires that students have training and are given opportunity to apply the knowledge to problems in real life situations. Methods like project work, problem solving sessions and small research projects which require collection of information, identification of problem, and working out solutions based on knowledge, are expected to be helpful in promoting the broader objectives. Such methods also

help students to (a) know the source of information, (b) develop skills to collect and analyse information and verification of facts and offering solutions both applied and fundamental in nature. Although such methods are mostly practiced at the Master of Philosophy as well as at the Doctor of Philosophy levels, yet they can be meaningfully practiced, if not to the same extent even at the under-graduate and postgraduate levels the same can be carried out. This would help in promoting the ability to verify facts and apply the knowledge to real life situations among students.

The methodologies of teaching in college discussed in this chapter may therefore, be seen in the context of achieving the objectives and goals of higher education. The trend in higher education has been tremendously increased after independence, as it promised better economic and social condition and higher state of society. There are several kinds of higher education institutions imparting education to the needy society.

Curriculum Development and Evaluation

Curriculum should be viewed as a conceptual scheme and as a changing and living entity in the school and in the community it serves. In today's context, when the available body of knowledge is enormous and complete, the curriculum has assumed greater significance, if a person wants to learn then the area of knowledge has to be marked in view of the practical difficulty of an individual to excel in all available knowledge.

The term curriculum is derived from the Latin word 'carrier' which means 'run'; and it signifies a run away or course which one runs to reach the goal. A curriculum means the total situation selected and organized by the institution and made available to the teacher to operate and to translate the ultimate aim of education into reality.

Concepts of Curriculum

Curriculum is generally understood as a major element in the comprehensive effort of education. Some concepts of curriculum, enunciated by in this field are as follows. The first concept, enunciated by Albert Oliver, refers to curriculum merely as ‘the educational programme’ consisting of the important elements such as studies, activities and guidance.

The second concept, described by Philip Phenix is based on a carefully throughout scheme of volumes, which constitute the aims and objectives, or purposes of education. The third concept, given by Holiday Tuba, lists the three functions of the school such as preserving as an instrument for transformation of culture, and working as a means for individual development.

Definitions of Curriculum

In the words of Crow and Crow curriculum includes all the learner’s experience in or outside the school that are included in the programme which has been devised to help him to develop mentally, physically, emotionally, spiritually and morally. The Secondary Education Commission points out that curriculum does not mean only the academic subjects traditionally taught in the schools but it includes the totality of experience a pupil receives through the manifold activities that in the school, in the classroom, library, laboratory, workshop, playground and in a number of informal contacts between teachers and pupils. In this sense, the whole life of the school becomes the curriculum which can touch the life of the students at all points and help in the evolution of a balanced personality.

Curriculum and Syllabus

Curriculum is an inclusive concept, which refers to all educational activities of the school in the widest possible sense. The curriculum is defined as a programme of studies, to provide the learning person with a coherent sequence of impressions, exercises and cognitive subjects by virtue of which he can

participate consciously, conscientiously, and productively in the cultural development of the nation and of mankind as a whole.

The syllabus refers to a list of unelaborated headings or booklets issued by central authority such as an examination board. A syllabus aims at ensuring uniformity in a state or country or among examinees. The syllabus is only of limited significance in an educational world.

Determinants of Curriculum

Many things are found to influence the composition and texture of the curriculum. The determinate are identified as –

- a. National aspiration and Needs
 - b. Culture
 - c. Social change
 - d. The value system and
 - e. The Philosophical, sociological and psychological foundations.
- (a) National Aspiration and Needs

Many things influence the composition or texture of the curriculum. Among those, the aspirations and needs of the people, who constitute the nation. As suggested by the report of the Indian Education Commission the following points form part of the national aspirations:

- i. Self-sufficiency in food.
- ii. Economic growth and full employment
- iii. Social and national integration
- iv. Political development

The realization of the national aspiration involves changes in the knowledge, skills, interests and of the people as a

whole. This change at a grand scale is can be achieved only through one instrument, viz., education.

(b) **Culture**

Culture may be taken to mean the whole way of life of a society at a given point of time particularly or represented by a comprehensive mode of beliefs, values, ideas and life-styles. The relationships between education and culture are highly complex. A cultural approach to curriculum leads to the definition of curriculum as a culture map. Culture in this context may be thought of as the system of customs, norms, values, beliefs, techniques, institutions and set of manners which characterize the living. The needs of pupils within the culture are the forms and fields of knowledge. The analysis of pupil's needs and the form of knowledge taken as part of the way towards understanding the relationship between curriculum and culture. The central themes, groupings of subject as to correspond to the tendencies and features of contemporary culture which we are able to identify.

(c) **Social Change**

Social change and curriculum changes influence each other mutually. The socio-cultural changes can be studied under

- a) Technological change
- b) Economic change
- c) Political change
- d) Change in values

The nature of social change may be cyclic rather than linear, educational change may start as a result of social change but then, may also become the cause of another social change. The curriculum most regarded is a selection from the culture of a society.

(d) **The Value System**

It is a fact that values play a crucial role in the formulation and implementation of educational ideologies. Generally two kinds of values enter into curriculum-designing.

They are values about means, viz, instrumental values the first kind of values into two types viz., the global value and the particular values. The global values are frequently determined completely outside the school, whereas particular values may be determined outside the school but are incorporated into learning situations by teachers. The second kind of values, namely instrumental values, concurs to ways of organizing and presenting materials for learning. This attempt to divide values in education into man values and end values which structure the curriculum ought to cover a wide range and be flexible.

e) The Curriculum has its philosophical, sociological and psychological bases. These deal with the nature of the individual's nature of learning the goals of culture and the role of the individual in that culture. Philosophy is the study of man to give meaning and purpose to human life. Three important philosophies which have influenced the educational systems are idealism, realism, and pragmatism. The curriculum of the school under idealism revolves around ideas. Worthy ideas are drawn from the past and are recorded in books. The noble ideas gained will be utilized by the learners in developing his own society. The purposes of education under realism are to include the learner with the culture. According to Broody "the objectives of curriculum are habits or tendencies to acquire use, and enjoy the truth. Accordingly to aid the learner to solve his problems. Social groups may be desired as the human relationship and structures by which the society exists. The curriculum worked has to consider the following factors in the development of curriculum. Social structure Environment and its relationship with intelligence, aspirations of students. The ideal gained from psychology which has bearing in the learning process is called psychological foundations of education.

Correlates of Curriculum

Curriculum is related to two factors Educational objectives and evaluation. The relationship between curriculum and objectives is more extensive and deeper. The curriculum planner formulates the covers study, and subjects for each one covers in relation to educational objectives text books and other learning materials are prepared on the basis of educational objectives. The classroom teachers take guidance from objectives for providing learning experiences and activities to students.

The effectiveness of curriculum is normally evaluated in terms of objectives and how well it can be worked out. This educational objectives help to make an objective assessment of curriculum.

Need for Curriculum development

- i) Economic pressures
- ii) Social pressures
- iii) Pressures of the explosion of knowledge
- iv) Pressure of Research findings.

Transition from an age-old traditional system to a system suited to modern economy needs planning and development of the curriculum. The social policies approved by the State like Universal Free Education and equal opportunity necessitate drastic changes in the curriculum. The unprecedented growth in the field of science and technology during the past few decades opened the eyes of the educationist in many developing countries for the need for constant consideration of curriculum development in different subjects. The research studies made in the areas of educability, learning and motivation have thrown new challenges to the development of curriculum.

Curriculum Process

The process of curriculum development is concerned with five major steps:

- 1) formulating objectives
- 2) selecting curriculum content
- 3) organizing content
- 4) preparing instructional materials
- 5) evaluating curriculum steps in curriculum development

Formulating Objectives

The curriculum is the means to achieve educational objectives, and as such, objectives of curriculum are intimately related to educational objectives.

Educational objectives are of two-fold (i) individual objectives and (ii) social objectives. The curriculum aims to achieve the real 'self' and thus to satisfy interests psychological, cultural, social and, economic needs and aspirations of the learner. The entire curriculum content including knowledge, activities and experiences aims to achieve the objectives specified here in. Therefore, in formulating curricular objectives the curriculum planner follows certain principles as stated below.

1. Objectives should be stated in terms of behaviours
2. They should be comprehensive and encompass as many behaviour as possible.
3. They should be related to norms of growth, development, and maturity of the learner.
4. They should be relevant to curriculum content, institutional facilities, institutional organization, administrative policies, etc.,
5. Objectives should be based upon.

- a) Psychological characteristics of the learner
- b) activities and experiences of the learner
- c) activities of adult in relation to his cultural, social and recreational life.

Selection of Curriculum Content

The curriculum content encompasses a variety of knowledge, activities and learning experiences. The planner should select those items of content on the basis of principles such as-

- 1. Principle of relevance
- 2. Principle of utility
- 3. Principle of Variety
- 4. Principle of flexibility

Principle of Relevance

The principle of relevance stipulates that the curriculum should be relevant to these five major factors:

- a. objectives of education
- b. interests, needs and problems of students.
- c. needs and problems of society
- d. Pedagogical considerations.

Principle of Utility

Every element of knowledge is the outcome of the interaction of the individual with his environments and wrought out through activities therefore, it has utility to the individual, and also the society to which he belongs to. As regards the first, the knowledge helps the individual to meet the demands of his personal, social, academic and professional life as well as to solve problems regarding these, to satisfy his intellectual curiosity to know the environments, to adjust himself to the

environments, to adopt knowledge to his own needs and to the needs of society. Therefore, the curriculum planner selects the content which deals with personal, social, academic and professional life of students.

Principle of Variety

Knowledge belongs to various categories. From a layman's point of view, knowledge is theoretical, practical, aesthetic, vocational, occupational and professional in nature. From a scientific point of view, knowledge belongs to two cultures, arts and sciences. Therefore, the curricular should include items of every kind of knowledge and make a liberal provision for a variety of elements of content say, theoretical, practical, aesthetic, vocational so on and so forth.

Principle of Flexibility

Education is concerned with several factors. Two are predominant over the other-students and society. As regards the first, and as stated earlier, students of a class are not uniform in their psychological characteristics and socio-economic status. As regards the second, the society of today is characterized by three explosions - explosion of knowledge in general, and of sciences and technology in particular, explosion of population in general, and of student population in particular and explosion of expectations of society in general and of students in particular.

In order to achieve the autonomy as conceived above, the curriculum should be flexible. Apart from providing a variety of courses, subjects and programmes, it should make provision for freedom for students, teachers and administrators to choose a course, subject or programme of their choice.

Organizing Content

The planner should organize the content in a systematic manner for which he should follow the principles of articulation, continuity and balance.

Articulation

The concept of articulation indicates, that the members at the curriculum structure must be properly related to ensure their best operation. This relationship between the members at the curriculum structure signifies a functional relationship. Some at the ways to bring about articulation are:

- a) 'Team teaching' is one any way for teachers of different subjects to co-operate in on inter-disciplinary manner.
- b) Important events of local, national and international help to strengthen the school-community relationship.
- c) Active agreement between subject-teachers on achieving uniform procedures and minimum standards.
- d) The new cooperative work-study plan should be followed to correlate classroom theory with the world of work.

Continuity

Continuity refers to the condition where the learners will move smoothly from level to level alongwith the educational ladder. Continuing is tied closely to the sequence; there must be neither gaps, nor repetition to topics through the years. The teacher should try to select examples and exercises that will carry over the sequence principles to concrete to abstract. Simple to complex, and near to remote. Continuing, in general, is a time 'dimension' in which relationship between 'now' and 'later' are discovered and strengthened.

Balance

Balance in curriculum would mean establishing proper balance between different components of the curriculum. A blanked curriculum implies structure and order in its scope and sequence, leading to the achievement of educational objectives. The problem of balance has two dimensions. The first is the balance sought in the curriculum provided by the school subjects

and programmes of studies offered, time allotment for various subjects and activities, etc. The second dimension involves that part of the curriculum actually experienced by each pupil, balance attained in the individual pupil's curriculum is indicated by the optimum level of competence achieved by the pupil in each area of his curriculum. If the curriculum inflexible, the pupils will suffer from curriculum impoverishment and imbalance.

Preparing Instructional Materials

Instructional materials are an indispensable element of a curriculum and hence its propagation is an integral part of curriculum development. Instructional materials are of varied kinds- textbooks, workbooks, resource units, unit plans as well as audio-visual materials such as filmstrips, films, records, video tapes etc. prepared on specific items of content of curriculum. The evaluation of text book is an integral part of its preparation and it is a scientific process. Curriculum organization patterns. The curriculum should be organized in such a way that the school's objectives are attained. The emphasis should be on the subject or on the pupil and his experience in curriculum organization.

Curriculum Organization Patterns

Subject-Centered Curriculum

The amount of knowledge in the world, relative to man's handling it, has been tremendous. This knowledge, being bountiful and enormous has been classified into bodies or branches called 'subjects, these subjects are found to be fundamental to the learner and help him with a basis to proceed further. The student accounts for curriculum or experience:

It is related to pupils interest, learners are active, activity is bulk around psychological problems rather than logical topics, the programme is flexible rather than rigid democratic rather than authoritarian, and it cuts across subject lines.

Corrected Curriculum

In the corrected curriculum it is assumed that there are some possible points of contact between any two subjects in the curriculum, although there is no apparent relationship between them.. In some cases these points of contact are natural for example problems in mathematics are needed for problems of physics; between social studies and other subject fields.

Integrated or Fused Curriculum

The Integrated or Fused curriculum occupies the mid-position on the continuum and is pouring together to subjects. The basic consideration here is the ways to bring into a broad organization those subject-matter elements which have certain relationship. For e.g. general Mathematics is a fusion of arithmetic, algebra, geometry, and trigonometry. Inters of blending the subjects some unifying ideas such as principles and generalizations could be used for fusion.

Core Curriculum

This type of curriculum is supposed to develop integration, to serve the needs of students and to promote active learning and significant relationship between life and learning. Core lies more on structuring. The plan is to develop unified studies based upon the common needs of the learners and organized without restriction by subject matter.

Evaluating Curriculum

Every curriculum attempts to achieve certain objectives, and content is selected and organized to achieve such objectives, where the content matter and its organization are in conformity with the curriculum objectives. In order to know these, the curriculum planner should evaluate the curriculum. The process used to define and determine the quality of the curriculum being constructed is known as evaluation.

Curriculum evaluation may be on either programmes

or materials or but programmes and materials are, we know closely related, but the evaluation of programmes will differ in means and methods from evaluation of the materials or products. Programmes are considered to be synonymous with curricula, they focus more on formal aspects of education. Materials are the instructional items such as texts, modules, resource materials, multimedia package. Evaluation has to be planned and conducted.

Planning for Evaluation

Planning process of curriculum evaluation consists of establishment of evaluation objectives and development of a comprehensive evaluation plan. Evaluation objectives will be based on broad question such as; do students make out of the content taught? Is the curriculum acceptable can it be used in regular setting? Do have positive attitudes towards what they are learning? Do teachers follow Learning process? It is necessary that evaluation planning facilitates meaningful measurable evaluation objectives. An evaluation plan generally consists of five components. Each component serves a useful purpose in the classification of evaluation for defaulting what is going to be evaluation? Why it is evaluated and how it will be evaluated.” The five components according to Williams and Sanders are:

1. The rationale
2. Objectives of the Evaluation study
3. Curriculum description
4. Evaluation Design
5. Evaluation Report.

The following table gives details about the content of each component of the evaluation plan

The contents of an evaluation plan

1. Rationale:

- a) Needs for evaluation
- b) Evaluation approach
- c) Benefit derived from evaluation

2. Objectives of an Evaluation Study

3. Curriculum Description:

- a) Curriculum objective
- b) Philosophy and content
- c) Curriculum procedures

4. Evaluation Design:

- a) Constraints
- b) Evaluation model
- c) Sources of Information
- d) Determination of achievement of objectives
- e) Appropriateness of Evaluation
- f) Information Collection methods
- g) Techniques of Data Analysis
- h) Schedule of Events
- i) Budget

5. Description of the Evaluation Report Design

The need for curriculum evaluation, a frame work for curriculum evaluation, and the process of evaluation are

briefly described. Evaluation has considerable significance in curriculum development. It helps to know the deficiencies of the curriculum content, and of its organization as well as the nature of the evaluation of different categories of organizations, institutions, and individuals in curriculum making. Curriculum evaluation suggests the possible lines for curriculum improvement.

Constraints in Higher Education

Higher education in India is facing tremendous quantum of crisis and problems with regard to techno-socio, economic and political constraints.

Internal Constraints

This is the most important and vital. It includes teaching evaluation and administration of the system. Teachers role in higher education is very important. John Dewey said, 'teacher is the messenger of God'. Other educationist of the opinion that teacher is a friend, a guide and a philosopher. But today we are not having devoted, sincere and competent teachers in large number. Teacher student interaction has also become less. Furthermore, the syllabi and taught course are neither job-oriented nor updated. It is followed without much change and relevant to the changing society. Apart from this the examination pattern, improper Valuation are have also contributed considerably for the deterioration.

Technological Constraints

The higher educational institutions and Universities should possess advanced versatile and latest standard equipments. Many of the colleges are not even having proper black boards, overhead projectors, slide projectors, VCPs and VCRS which are essential in every institution as Educational tools. We may add some of the advanced equipments like e-mail, computer facilities, and internet satellite dish antenna connections.

Infrastructure Constraints

This includes play grounds, reading rooms, libraries, computer lab, and laboratory for science courses, books and periodicals.

Economic Constraints

Developing country like India is facing serious economic constraints in higher education. Though we have enthusiasm, interest and curiosity for using the latest technological equipments, financing is the major hurdle in all the educational developments.

Social Constraints

Student, teachers and society are the basic elements in the social constraints. In India, family children and elders play very important role in the higher education. Corruption is also one of the social constraints which affect the higher education severely.

Students in higher educational institutions should not indulge in unfashionable activities. Girls should not be attracted by the so called modernity to mask the value based educational standards. Colleges and universities should not become centers of beauty contest rather than a sacred place of learning. Further, the commercially prepared books and reading materials also contribute enough to lowering the standard of higher education.

Political Constraints

Higher education system is badly affected by the policies and budgetary provisions made by the Government. Since independence, many committees and commissions were constituted with reputed educationists like S. Radhakrishnan, Sir A.L. Mudaliar, Zakir Hussain, Kothari, etc., but due to political interference and non-acceptance of the recommendations and suggestions. Government also plays vital role in selecting and

appointing teachers and administrators to the educational institutions.

If everyone realises the responsibilities, remain honesty with devotion and dedication a sea change can be brought out in and modifying the educational system to produce better citizens for this country.

General Problems

The opportunities and facilities for higher education have been uneven, so far as there are regional imbalances, disparities based on urban and rural areas, economically underdeveloped and weaker sections of the society. Mushroom growth of educational institutions by private sector have equally sowed the deterioration in the educational standard students in all parts of the country contributed considerably to compound the problem of strikes, politicization anti-social activities, etc. Unemployment problem is another constraint for arts and science graduates.

The primary problem lies in is tackling the under employment and unemployment both in rural as well as urban areas. The productive workers should be produced and the stress in this area should be shifted from starrng of new colleges and universities.

The problems and issues concerning higher education have been listed out in the Programme of Action, approved by the Parliament for the implementation of the new policy on education. The UGC has taken necessary implementation measures in the issues relating to higher education and formulated policies, strategies and proposals.

They are as follows:

1. to give importance to consolidation and strengthening of the facilities in the universities and colleges.

2. to modernize and update the content of the courses and the laboratory instructions and link them to meet the needs of economic development of the country.
3. to promote the preparation of instructional material.
4. to continue active support to the establishment of autonomous colleges and continue support to examinations reform.
5. to develop and institutionalize the professional development programmes for the teachers in and outside the Academic Staff Colleges.
6. to extend significant support to research and to ensure high quality in research.
7. to promote in a substantial way sharing of facilities available in institutions and pursue the strategy of establishing inter- university centers.
8. to modernize and restructure the management of the university system.
9. to strengthen the programme of video-lectures and the countrywide classroom through the educational media research centers and Audio Visual Research Centers and last but not the least.
10. to indicate and support programmes for the promotion of social justice and equity in accordance with the declared policies.

Value Based Education

The value education can be otherwise turned as value orient education. Value in education is a multi-dimensional concept and its tentacles to every aspect of education. It plays a vital role in the overall growth of nation, teachers and their communities. The recent trend in education as a few look at it is

hostile to the creative effort. Elbert Hubbard was exclusively railing against all forms of higher education. “The University of Hard Knocks” positivity is the most dangerous pitfall in the contemporary education. It is, further, elaborated that the students are kept happy and satisfied within himself because he is never given anything that may strain his knowledge ability which goes all the way to make efforts so essential to creative power. In as much as Hardin Craig says “if we could only find out that the college men are so lazy, there is no other group of men that I know who are so indolent”. It is analysed that most of the students in the higher education virtually, purposively and spend their college party just in “getting by”.

As there is no exertion the positivity creeps up and therefore the creative power is totally masked Henry Link and other psychological exponents are of the view that lack of creative effort is often at the bottom of the mental unrest and the nervous upset. It is said that frankness can develop creativity an invitation and keen fun should encourage normal course. The surprised creative energy in the youths potential should be given an outlet otherwise there is every possibility of the professional of violence anti-social activities, youth unrest so on and so forth’ It is also true as could be seen by the quote of Prof. H.A. Overstreet the creative mind can radical remake education. Let us suppose that we should become convinced that creative power is possessed by everybody and that there are ways of stimulating and of training it which are capable of increasing it far beyond its latent conditions. Education should be revolutionized. Its major energies would be directed towards the arousing training of the inventive powers. The Society alive with inventive power would, on the whole, be the most powerfully progressive society. It is said that civilization is raised between the education and catastrophe’ According to Prof. Eaton, the challenge confronts has educated to develop ingenuity, initiative and resourcefulness. This challenge becomes more important brought to the stem realization that the

economic supremacy of any country may soon rest upon the creative ability of the citizens rather than upon the rich natural resources we once possessed.

It is said that education to the masses is the key to the threshold of civilization, modernization and ultra-modernization refinement, sophisticate, etc.

Good citizens will only make only good nation. It is not any other thing else which will bring about constructions progressive, social, economic, political and developmental changes but for education. As per the estimates the present higher education system is the transportation of Colonial British system. Ever since the independent Indian came into being higher education had been expanded fastly since 1947.

Because of the abrupt increase in the colleges and Universities, the inadequacy of the paraphernalia, infrastructure, educational tools etc. have fallen into a deluge. With the increase in new demands intertwined with the traditional standards of expectations have been made wide. With a view to improve and attain the desired results in the higher education marked by phenomenal exceptional growth and also with a view to bring about effectiveness of the system and also to attain the objectives we may have to focus our attention to what ails the present educational system. As a correlative we may turn the pages of Robbin's Committee of U.K., Higher Education should

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1. Contribute to material prosperity,
2. Promote general powers of the mind of the individuals
3. Pursue the search for truth, and
4. Build up a healthy society.

According to Carnegie Commission on Higher Education set up in USA in 1967, the purposes of higher education are

1. Intellectual, aesthetic, ethical and skill development of

- individual students.
2. advancing human capability in society at large,
 3. support artistic and intellectual creativity, and
 4. self-renewal of the society through individual thought and persuasion.

S. Radhakrishnan, the former President of India who is a renowned philosopher and a teacher stated in the University Education Commission Report “education according to Indian tradition is not merely a means to earning a living nor is it only a nursery of thought or a school of citizenship. It is an invitation into the life of spirit, training of human souls in pursuit of truth and “Practice of Virtue”.

While addressing the 37th session of the central Advisory Board of Education, the then Prime Minister, Mrs. Indira Gandhi observed “The real purpose of education is to enhance may not only have better workers but also better human beings who are mature and who can face the growing challenge”.

The report of the Education Commission outlines the functions of higher education as pursuit of truth, full development of the youth physically, intellectually, socially and morally with a sense of social purpose, to promote equality and social justice, and promote attitudes and values needed for developing the ‘good life’.

The National Policy on Education states that education is a unique investment in the present and future. The aim of Higher Education, according to this policy is facilitating the process of national development through its manifold tasks of generation, dissemination, utilization and expansion of the spirit of national integration, international understanding, social responsibility, encouraging scientific temper, instilling innovative and creative thinking among students etc., should be the objectives of higher education.

Quality in Higher Education

The Indian educationists and educational planners have stressed the need to maintain quality in education and research. Various Commissions and Committees have also viewed that the Indian education have to be accredited and assessed in terms of criteria for excellence in learning, teaching, research, administration and for colleges, departments and Universities.

The Ramamurthy Committee for Review of National Policy on Education Commission in 1990 has emphasized that “the quality of higher and technical education in the country is to be improved in real terms not only to make them relevant to our society as it is, and as it is envisaged, but also to cater to the needs of competitive industry, indignations of technology including research and development therein, and their application”.

The National Policy on Education enumerates and calls for the development of an assessment and accreditation mechanism for the maintenance and promotion of education. Based on the recommendation National Assessment and Accreditation Council has been established by the University Grants Commission and simultaneously a National Board of Accreditation has been constituted by the All India Council for Technical Education.

The maintenance of quality in Distance Education is the responsibility of the Distance Education Council of the Indira Gandhi National Open University.

The National Assessment and Accreditation Council

The National Assessment and Accreditation Council, is an autonomous organization, established by the University Grants Commission, with its headquarters at Bangalore.

NAAC’s responsibility is to assess and accredit public and private institutions of higher learning, based on certain

parameters which reflect on the functioning of the institution in totality. NAAC's process of assessment, leading to accreditation, involves preparation of a self-study report by the institution, its validation by the peers and final decision by the council.

The philosophy of NAAC is ameliorative and enabling rather than punitive or judgmental, so that all constituencies of institutions of higher education are empowered to maximize their resources, opportunities and capabilities.

NAAC functions through its General Council, and the Executive Committee. The membership of these bodies is drawn, in addition to ex-officio members from organizations such as University Grants Commission, All India Council for Technical Education, Association of Indian Universities, Distance Education Council and Ministry of Human Resource Development from Vice Chancellors, Principals, Teachers, Scientists, Technocrats and Professional bodies. The honorary head of both bodies is a senior academic.

The academic and administrative head of NAAC is the Director, with the status of the Vice-chancellor of a Central University, who is also the member-secretary of both the General and Executive Councils. NAAC has a core academic and administrative staff and consultants to help and to achieve its objects.

Enhancing the Quality of Higher Education

The University Grants Commission has been assigned the responsibility of ensuring the qualitative development of education it has undertaken various measures towards improving quality. These include:

- i. laying down of minimum standards of instruction for grant of first degree through formal education and through the distance education mode;

- ii. introducing a College Science Improvement Programme and a College Humanities and Social Science Improvement Programme under which financial assistance is granted to predominantly undergraduate institutions for development of teaching capabilities, through curricula development, and for procurement of equipment, teaching materials, books and journals;
- iii. introducing a programme of the Committee for strengthening of Infrastructure in Science and Technology under which assistance is given to selected departments in universities to acquire sophisticated and expensive equipment necessary for internationally competitive research;
- iv. starting of a Special Assistance Programme under which selected departments in universities are provided support at three levels, Department or Research Support, Department of Special Assistance and Centre of Advanced Study.
- v. encouraging research by making provision for grants for major and minor projects, and by instituting research associate ships, career awards, visiting associate ships and fellowships for senior teachers;
- vi. setting up Curriculum Development Centers for developing model curricula both in undergraduate and postgraduate levels;
- vii. granting autonomy to selected colleges and refresher courses;
- viii. granting autonomy to selected colleges in order to facilitate innovations in areas like restructuring of courses, curricula development, teaching-learning process, and evaluation process.
- ix. providing financial assistance for the development of computer facilities and computer education; and for establishment of computer centers.

The quality of higher education can be assured by an intense drive to convince students, teachers, educational

administrators, politicians and general public. The quality of higher education is vital for us and it is true that poor quality education is worse than no education. The quality in higher education is essential for the national development and also to compete with international standards of education.

Academic Staff Colleges

The new education policy, implemented in the wake of the Seventh Five Year plan emphasised the significance of the scheme of Academic Staff Orientation Scheme. The structure enumerated for the ASC in various Universities all over the country was conceived with a systematic approach to plan, organise, implement, monitor and evaluate the orientation programmes for the newly entered teachers in Colleges and Universities and refresher programmes for senior teachers.

The UGC has established 45 ASCs in various Universities in 1987 with 100% financial assistance from the UGC. This 13 year old movement is appreciated by all strata of the academicians. This will certainly help to achieve academic excellence and relevance in higher education. It has made an impact with a wide range of progress on the teaching - Learning process of college and university teachers in the Country. The Academic Staff College imparts training to more than 20,000 teachers in higher education every year.

Falling Standards

According to J.K. Pillai, the falling standards of the higher education could be enumerated as under:

Some of the remarks of the NPE on higher education are: “The conditions of the Universities and Colleges is a matter of great concern to the nation”

“The facilities in the 6000 odd Colleges vary widely but, on the whole, far below the level of qualitative viability’.

“Universities and Colleges are becoming notorious for

rampant casteism, regionalism and in-breeding”.

“The achievement of the University is judged not on the basis of the quality of its research or the competence of its students but by its adherence to the schedule for examinations and the prevention of forced closures”.

“The present system of examination has lost its credibility”. “College and University education lays excessive emphasis on teaching which often degenerates into dictation of unrevised notes prepared long time ago”.

Universities are no more than a part-time occupation aimed essentially at the award of degree, which have generally lost credibility and value”.

“Accountability remains a concept without any content”.

While discussing quality of education, the National Policy on Education contends “that a quality conscious system would produce people who have the attributes of functional and social relevance, mental ability and physical dexterity, efficiency and reliability, above all, the confidence and capability to communicate effectively and exercise initiative, innovative ability and experimentation with new situations”.

These statements, being the opinion of eminent educationists, indicate, without any doubt, that standards of education and research in many universities in India have declined sharply. But we must also accept that there are no physical measures for evaluating educational standards as standards are subjective in nature. It is also true that there has been no large scale direct objective assessment of standards of higher education over the years. But there are circumstantial evidence for fall in standards. All the statements quoted from NPE are conclusions drawn on the basis of such evidences.

The study of Unfair Means in University Examinations by Association of Indian Universities reveals that unfair means

are practiced at the pre-conduct stage involving leakage of question papers, mass copying during the conduct stage, and unfair practices during the post-examination stage.

Like black money, black degrees are illegally acquired.

Most of the colleges work less than 100 days in a year and actual teaching days are less than 50.

The evaluation system is faulty and the student through a process of selection and elimination, can get through the examinations by reading 50% of the prescribed syllabus from made- easy guides in the last 100 hours before the examination.

Most of the students including those at the postgraduate level do not read textbooks or reference books or journals.

Teachers hardly teach 150 period per year. There is exponential rise in the number of Ph.Ds produced and must of the people do Ph.D., more for getting a job or promotion and not or the thirst for knowledge.

There are many malpractices and there is networking among friends in adjudication of the cases.

Due to the 'Publish or Perish' pressure, many poor quality papers are being published in poor quality journals.

The results in the national level tests and other, competitive examinations indicate the poor quality of graduates. It is reported that 3000 out of 6000 colleges are non-viable. The reason for the deterioration of standards in terms of quality are listed below from various articles on this subject contributed by eminent educationists to quote but a few are: Malcolm Adiseshaiah, Amrik Singh, K.N. Bhatnagar, D.A. Ghanchi, J.N. Kapur, Moonis Ran and Majorie Fernandez.

- * rapid unplanned expansion, inadequate inputs in terms of money;
- * material and talents;

- * no comprehensive policy;
- * timid and unchallenging curriculum;
- * uninspiring and demotivating classroom interactions; resistance to change and no innovation by the system;
- * unmotivated students, undedicated teachers;
- * crazy rush for degrees;
- * brain drain - the cream of the student community is attracted by foreign countries;
- * in-breeding and parochialism in the selection of teachers; inadequate work pattern, work ethics and work tempo; lack of professionalism;
- * facilities for corporate life-nonexistent; low level of aspiration among all concerned;
- * crisis of confidence among various participants of the system;
- * under performance syndrome; a climate of anomie and alienation, generating attitudes of apathy, negligence and hostility towards the system; a vulgar craving for gains without exertion;
- * inflated valuation of examinations - a substitute for good teaching;
- * colleges, established more for non-academic reasons, such as caste, community or political patronage;
- * exploitation of students in the name of tuitions;
- * students, not averse to resorting to malpractices to get the degree, not bothered about learning or academic scholarship;
- * parents, not averse to use that their influences for unfair admission and unfair marks;
- * democratic pressures, aspirational explosion, educational

aberration, political contamination, economic compulsion, managerial inadequacies;

- * lack of will power on the part of the UGC and Universities to curb unhealthy practices and disaffiliate sick institutions; and
- * faculty pruning and faculty firing-not possible in the Indian situation.

The Criteria

The three criteria recommended by researchers to judge standards in higher education are adequacy, dynamism and international comparability. Adequacy implies that instruction should be based on identified objectives, dynamic would judge whether instruction changes according to the changing demands of the situation and international comparability would examine how students compete with their counterparts in other advanced countries in terms of their motivation, knowledge, competencies and abilities in problem solving. If we use these criteria, we do find that out higher education has not served the goals of national development, it has not helped the growth of the country's economy because of its inefficiency, low productivity and wastage of resources.

Suggestions for Improvement

Some suggestions for improving the standards of higher education: -

- * goals should be redefined in terms of the national goals stated in the Constitution;
- * the existing rigid structures of the university and their functions should be suitably modified;
- * teaching strategies should be transformed and alternate methods should be experimented;
- * teachers should renew themselves from the present root of

teaching for examinations-teaching is unique in itself accountability;

- * there should be performance linked recruitment and promotion
- * selection and restricted admission of students with at least average cognitive ability, positive attitudes towards learning and good communication skills.
- * autonomy and freedom should be accompanied by accountability and responsibility;
- * courses and programmes should be re-designed, relevant to the contemporary and emerging needs with flexibility of combination;
- * steps should be taken to ensure high quality of research;
- * a common qualifying test at national level for all candidates who aspire to become teachers in colleges and universities may be able to tone up the academic life of the universities and minimize in-breeding and attract talent to this profession; a carefully designed programme for training and re-training of teachers might help;
- * no other radical change than enforcing strict discipline is needed for raising standards; and
- * both the teachers and the students should be prepared to work hard to compete in this world of high competition.

Financing the Higher Education

The University Grants Commission is the main funding body for higher education in India. One of the main functions of the UGC is to allocate and disburse grants to Universities and colleges. The Commission gives development grant to the central universities and colleges. The central universities and their colleges receive maintenance grant from the Commission. There are 14 central universities in India directly governed by the UGC by an Act of the Parliament. The only Central

University, India Gandhi National Open University receives funds directly from the Central Government, not only for itself but also for other open universities for the maintenance of standards of distance education. The state universities get their maintenance grants from the State Governments. Private institutions are supposed to meet their maintenance expenses by themselves, but most of them depend on State grant-in-aid. The State is not able to release adequate funds for higher education.

The apex bodies like All India Council for Technical Education, the Indian Council for Agricultural Research, etc., have been set up for planning and development of engineering and technology education and Agricultural higher education in India.

There are five Indian Institute of Technology directly receive funds from the Central Government. The National Policy on Education has recommended that at least 6% of the GNP should be spent on education; the funds made available do not exceed 4% of which the share of higher education is around 15% only. Recently the Government of India has initiated several ways and means to seek new sources of funding. The income tax exemption of 100% for the donations made to the universities and 125% for the donation made in respect of applied science research.

Community Based Education

The Community Based Education is the recent innovation of the academic excellence in India. The key function of community colleges is teaching and learning for skill oriented education as illustrated in the diagram. Today, the community colleges in the United States of America play a major role in the higher education system. There are 1,300 community and Technical Colleges in the United States of America with an enrolment of more than 6 million students. The affordability and accessibility of Community College Education

provide that all citizens have the opportunity to post secondary education in America. The success of Community College is tied to their diverse approach to higher education. The Community Colleges also play an important role in the global economy and industrial placement. On these lines, a new venture has been initiated in our educational system.

Community Colleges in India

The National Policy on Education, 1986 as revised in 1992 has inter alia suggested that in order to achieve objectives of re- designing of courses and introducing job oriented courses, we should encourage establishment of Community Colleges dealing with job oriented courses related to service sector on the lines with community polytechnics. In order to implement the recommendation, the UGC has organised a two day National Seminar to discuss the issues on Community Colleges on 15-16th March 1994.

The experts in the seminar recommended that the Community College is ideal and must be established in India. States should come forward to take the idea and implement in the 8th plan period. It can be separate two year institutions or two years component within existing three year institutions or both.

- * Restructuring should be built within the organisational structure of Community College. Restructuring of courses, knowledge, skill, teaching, learning, evaluation and certification should be continuous process and not one time activity.

- * It is not an isolated institution, rather an institution of the community where the invisible leaders are many and the actual visible leader could be a principal.

- * UGC and Governments continue to monitor and control policy and finance of the Community College in addition to the finance from other sources.

- * As India has several other types of education operating with

different rigid structures and functions such as formal, informal, non-formal, adult open learning, etc., designing Community College should be done with extra care to avoid duplication and wastage. In the beginning a few institutions could be started with limited goals and objectives.

- * Some new institutions for upgrading skills which can cater to employers need for retraining their work force could be located in work place, in off-campus location, or on campus.

- * Some institutions within the existing three year institutions which are willing to come forward to try out the new concept.

- * The UGC policy of vocationalization in undergraduate levels happens to be located in collaboration with the Community.

Value Orientation in Teacher Education

Since independence education system in the country has expanded very rapidly. In spite of the recommendation of the several commissions on education that education in human values should be made an integral part of the curriculum, it is hardly visible in the State's schools, perhaps, because of lurking suspicion that value education might be used for religious education. India is a multi-religious country and comprises of multicultural societies. The constitution of the Republic of India is based on the concept of secularism. Therefore, it is imperative to distinguish value education from religious education or even education about religions.

As a result of quick economic growth, influence of western culture, over mechanisation, urbanisation and craving for materialistic life there has been a loss of values and of the value system at the individual level and in the country as a whole. Materialistic needs and never ending lust to earn more and more by putting in less and less effort, therefore, have to be balanced by a value-based life and by inculcation of an attitude that earning money is for leading a respectable life and for helping others who are disadvantaged. Where and when this value orientation should take place in the life of any person? It should begin from home, be buttressed by the community and be entrenched positively by one's school. The kingpin in the schooling process is the teacher. If the teacher is personally committed to the values and practices them in his/her own life, it is a foregone conclusion his/her students will imbibe the values for which teacher stands. It is for this reason only those teachers who leave deep impact on their students are remembered and

also revered. Therefore, if values have to be nurtured in children it would be crucial that their teachers function as role models. For helping teachers in internalising values that should be developed in children through the schooling process, making education in human values an integral part of the curriculum of teacher education will be necessary.

Also, the country needs teachers with vision - as good teachers make good schools and a good nation. Teachers are the real masons who lay the foundations of a nation. They can make or unmake a nation. Teachers have to be competent and be committed to their task of nation building by developing values in the future citizens. In the UNESCO Commission Report, Education for the 21st Century

- Learning the Treasure Within, emphasis has been laid on reorientation of pre-service and in-service teacher education for enabling teachers in acquiring intellectual and emotional qualities that a nation wants to be developed by them in their pupils. In the National Policy on Education (NPE) and the Programme of Action (1992) emphasis was given to value oriented education, and 10 core elements were made an integral part of the school curriculum. But their transaction has continued to remain fragmented. What is now required is to use the instrument of pre-service teacher education for ensuring that entrant teachers understand holistically the concept of education in human values, and are able to use direct and indirect techniques in formal and informal education for the development of values through the schooling process.

As the world has entered the Information Age another dimension to value education concerns information itself. This is to do with the nature of information.

Information is received by human beings through five senses

– the sense of seeing, hearing, touch, taste and smell. Information as any one of us receives it is value neutral.

Information of seeing is carried by Electro-Magnetic waves, which consist of vibrations of electric and magnetic fields. These vibrations when received by our eyes are transmitted as signals to the brain. The response of brain to information that is received by it is determined by its sub-conscious mind. A person may feel happy, threatened or worried by what he sees. A piece of rope when perceived as a snake can cause feeling of fear and a snake when perceived as a piece of rope gives the feeling of dealing with a harmless object.

Value Orientation in Teacher Education

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Similarly, when information is received as voice, it comes in the form of physical changes in the medium that carries the sound waves, which generally is air. It comprises of condensation and rarefaction of density of the medium. The audio information through the eardrums reaches the brain. When an audio information reaches the brain response of a listener to that information is also determined by its sub-conscious mind. A listener may perceive it as music and get a feeling of happiness, or may perceive it as noise and become aggressive or get emotionally disturbed. Different types of reactions to an information have nothing to do with its nature. Information can either be an electromagnetic wave or an acoustic wave or even some molecules that may reach the nose. Information does not carry emotions. It is a common reaction to blame the information for the way an individual reacts to it. It is possible to change the quality of response to an information by raising the level of sub-conscious mind to a level of higher consciousness.

Therefore, teachers' will have to provide learning experiences for holistic development of mind, body intellect and emotions. So the challenge of teacher education will be to prepare such teachers as can take care of the holistic education of children. This would require value oriented teacher education.

Some institutions have already developed professional programmes in teacher education in which value education has been incorporated in the curriculum and have been conducting such courses. The Ramakrishna Institute of Moral and Spiritual Education (RIMSE), Mysore, has been conducting a value oriented B.Ed. course for over 25 years. The question before the teacher education is whether for imparting value orientation of entrant teachers a new course would have to be introduced or the entire programme of pre-service teacher education should be given a value orientation? The answer to this question could be given through a metaphor.

In sweetened milk sugar is not visible but its presence is felt by its pleasant taste. All of us prefer to drink sweetened milk than to drink unsweetened milk and eat sugar afterwards. Therefore, for giving value orientation to the curriculum of teacher education instead of adding to the existing courses a separate course it would be preferable to inseparably integrate value education in it.

There are two challenges that may have to be faced in providing value orientation to teacher education - stability and change. Stability demands preservation of culture and change demands technology. The National Council for Teacher Education (NCTE) is well aware of this challenge. The foci of its recent initiatives have been on developing resource materials on indigenous thoughts on education and promotion of use of information and communication technologies in school education through teachers. It has been playing the role of an innovator and that of a facilitator at the same time. Hence, the thrust of its recent efforts have been on production of multimedia resource materials on education in human values and conduction of orientation programmes for teacher educators with the help of experts and of institutions, which have specialised in the field of value education.

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